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ST. MARY'S SEMINARY OF ST. SULPICE, BALTIMORE.*

IN the year 1791, there stood on what is now Pennsylvania avenue, Baltimore, the old "One Mile Tavern." On the same site, in the heart of a great city, we find to-day, as our century draws to a close, St. Mary's Seminary with its extensive buildings and ample recreation grounds. The result of hard labor and perseverance in the face of almost hopeless obstacles, that institution stands as a grand monument to the single-mindedness, unity, piety and zeal of a band of Sulpician priests.

Before entering upon a brief sketch of the work of these devoted men in our own country, we must give a cursory glance at the establishment which sent them forth, that is to say, the Society of St. Sulpice. It is to the Council of Trent that we owe the foundation of seminaries, the strongest measure adopted by that body for the reformation of the clergy; and it is to the saintly Jean Jacques Olier, pastor of St. Sulpice in Paris, that we owe the establishment of the Sulpician

*For the material of this article we are indebted to the Rev. G. E. Viger, S. S., who prepared the *Memorial Volume of the Centenary of St. Mary's Seminary*, and the *History of Education in Maryland*, published by the Federal Government in 1894.

Community, whose mission it has been, for more than two centuries and a half, to train young men for the priesthood and to fit them to cope with the difficulties they are to meet in the world.

When the Revolution in France threatened to destroy the religious institutions of that country, Father Emery, then Superior-General, turned, as to a safe refuge for his confrères, to the United States, where he saw a wide field opening up for their labors. His first plan was to establish a seminary in the Mississippi Valley ; but upon Dr. Carroll's consecration as Bishop of Baltimore, the first Episcopal See in the United States, he entered upon negotiations with that prelate, who, although on account of his limited means, was unable to offer any pecuniary assistance, gave the Sulpicians a cordial welcome and the warmest encouragement. Father Emery, having obtained the necessary funds from another source, selected Father Nagot to begin the important work. To him, as superior, were given a number of men eminently qualified for the undertaking. Father François Charles Nagot was fifty-seven years of age when he came to America. He enjoyed an enviable reputation throughout his mother-country, and was considered one of the most holy and erudite members of his society. He had held several of its highest offices. Not only did the young men under his charge find in him a safe and holy guide, but people of the world often laid before him their difficulties and troubles. The Abbé Edgeworth, who attended Louis XVI on the scaffold, and Madame Louise, sister of the unhappy monarch, were among the number of those who sought his spiritual guidance. Associated with Father Nagot, were Father Garnier, then twenty-nine years old, a remarkable linguist ; Father Michel Levadoux, for many years a director of the Seminary of Bourges, and Father Jean Tessier, teacher of theology at Viviers. Five seminarians accompanied these holy men, who sailed from Malto in the month of March. On the same ship was the brilliant and charming, but at that time misguided, Chateaubriand.

The "One Mile Tavern" was rented for a while, but pur-

chased as soon as possible, and soon after the first chapel was erected and dedicated. From time to time other Sulpicians came over from France, and now and then a seminarian; but for a considerable time the institution did not flourish. There were more teachers than students! There were only five seminarians during the first three years, and two, in 1794. One of these two was Prince Demetrius Galitzin. Travelling in this country under an assumed name, he entered the seminary of the Sulpician Fathers and, after his ordination, became a member of the Society. A promise previously made to Bishop Carroll, however, recalled him to secular work. He died at Loretto, in Pennsylvania, after having converted more than six thousand Protestants to the faith.

Two reasons may account for the dearth of ecclesiastical material in those pioneer days. Catholicity was in its infancy in the States, and the few available students among its members had been sent always, as a matter of course, to Georgetown, which had been up to that time the one acknowledged Catholic College. And even there, teachers were scarce, and the young men who took Holy Orders often returned to the aid of their Alma Mater. From time to time the Sulpicians also, unoccupied at home, lent their services to the college. Thus it was that Father Dubourg became president there in 1796. By degrees, they also undertook mission work, Fathers Ciquard, Levadoux, Flaget and Dilbut laboring for a period among the Indians. The history of one of them, Father Gabriel Richard, who was called the Apostle of Michigan, is somewhat tinged with romance, and is altogether unique. On account of debts contracted in building St. Anne's Church, Detroit, he was imprisoned. In order to regain his freedom, he had himself elected to Congress, and by this means, earned the money to pay his debts. He is the only priest who ever sat in the Congress of the United States.

In 1793, as the number of ecclesiastical students did not justify the maintenance of the institution, a series of experiments began, some of which branched out into large, independent and successful establishments, while others, proving inexpedient, fell to the ground. Among the latter may be

named the first attempt at a secular school, composed of a few French boys and some young Spaniards from Havana. In order not to interfere with the progress of Georgetown College, it was deemed advisable that no American boys should be admitted to this school. But soon the Spaniards were recalled by their government, and the remnant of French pupils hardly sufficed to keep up the academy. That the enterprise met with opposition from higher powers, is evidenced by the correspondence between Bishop Carroll and Father Emery, Superior-General. The Sulpician writes:

"I had advised the gentlemen of the Seminary, according to the Council of Trent, to educate young men, showing some disposition for the priesthood; but Father Nagot has informed me that you did not assent to this measure for fear of harming Georgetown College. I respect your intentions and honor your wisdom, and at the distance I am from Baltimore, it is not proper for me to judge of the reasons of your opposition. But it seems to me that the consideration of forming priests for the United States is of paramount importance; for what would be a diocese with none but foreign priests, who are often unknown and dependent upon temporary circumstances? Father Nagot informs me that, to avoid this inconvenient state of things, some young men are now brought up by the gentlemen of the Seminary, but his letters show that you are somewhat displeased with this measure. I have the honor of declaring to you, Monseigneur, that I shall never approve any measure of the gentlemen of the Seminary, which would meet an earnest and continued opposition on your part. Such an approbation would be contrary to the spirit of my Society, which must depend on the Bishops. Consequently I have not approved the establishment of the Academy since it had not your approbation."

In a short time Father Emery, seeing opportunities for the establishment of seminaries abroad, and much discouraged by the lack of success in America, resolved to withdraw the Sulpicians, and, in fact, did withdraw Fathers Garnier, Levadoux, Cathelin and Maréchal. Being informed of this move, Bishop Carroll addressed several urgent letters to Father Emery. In 1801 the Bishop writes:

"I declare to you, as I have declared it in every circumstance, that I have nowhere else known men more able than your priests, by their character, talents and virtues, to form such clergymen as the state of

religion demands now. Accordingly, I believe that it would be one of the greatest misfortunes that could befall this diocese ever to lose the gentlemen of the Seminary. This sentiment is so deeply impressed upon my mind that I was overwhelmed when I heard that you had thought for a moment of recalling them. I earnestly beseech you to banish this idea from your mind, and to be assured that they will actually fulfill the views of your company and the end for which you have sent them here."

And some months later he again writes:

"I beseech you, by the merciful Heart of Jesus, not to take them all away, and if it be necessary for me to bear the terrible trial of seeing the greater number of them depart, I implore you at least to leave here a germ, which may produce fruit in the season decreed by the Lord."

Several other letters passed between them, but the question was finally settled through the influence of Pope Pius VII, before whom Father Emery laid the matter, when His Holiness went to Paris for the coronation of Napoleon.

"My son," said the venerable Pontiff, "let it stand; yes, let that Seminary stand, for it will bear fruit in its own time. To recall its directors in order to employ them here in other seminaries, would be to rob Peter to pay Paul."

In the autumn of 1803, necessity compelled the Sulpicians to adopt new measures for self-preservation, and, objections overcome, St. Mary's Academy was thrown open indiscriminately to students, clerical and lay, Catholic and Protestant alike. Pupils poured in from every quarter, attracted by the brilliancy of the literary entertainments, and the reputation of the college spread at home and abroad. One hundred and six students matriculated in 1805, when the Legislature of Maryland raised St. Mary's to the rank of a University, empowering it to "admit any of the students to any degree or degrees in any of the faculties, arts and sciences and liberal professions, which are usually permitted to be conferred in any colleges or universities in America or in Europe." Later on, Pope Pius VII, wishing to acknowledge the services which the institution had already rendered, and to encourage new efforts in the future, was pleased, by letter

dated April 18, 1822, to endow it with all the privileges of a Catholic University.

This right of conferring degrees was exercised for the first time in 1806, when the successful candidates were Jules de Menon, J. B. Mauran, Nicholas A. de Mun and Theodore Ingant. On this occasion the degrees of A. B. and A. M. were also bestowed on Robert Walsh, who had been a student during the scholastic term from 1800 to 1801. Success seemed assured, additional buildings began to spring up, and, in 1806, the corner-stone of the new chapel was laid and the building was dedicated in 1808. To this day it is considered one of the most beautiful chapels in the United States, and it bears the unique distinction of having attracted the special attention of Charles Dickens, who singles it out from the buildings of America as a specimen of pure Gothic architecture. This chapel remained open to the public until 1871. At a recent meeting of the Alumni of St. Mary's Seminary, plans were set on foot for the erection of a larger chapel. A circular letter was issued, and mailed to each Alumnus, stating that the present chapel is far too small for the constanly increasing number of students, and begging all to aid in the good cause, each according to his resources. The responses were cordial and generous, and their advent was the first notice given the Seminary Fathers of what had been projected. The Very Rev. A. Magnien, the present superior, immediately issued a circular letter setting forth the position of the Faculty of the Seminary in the matter. In this communication, he expressed gratification at learning of the work which the elder children of the institution had undertaken out of love for their Alma Mater. The Alumni are still urging the project, and with every prospect of the early success of their enterprise. For the sake of tender memories, the universal hope is that the old chapel may be enlarged, not replaced, though, just now, such a plan seems hardly feasible.

The new buildings and additional facilities were acquired under the management of Rev. W. Dubourg, but they caused heavy expenses which the resources of the house could never have met, except through the strictest economy for a num-

ber of years. In 1812, Father Dubourg was called to the See of New Orleans, thence, in 1824, to Montauban. He finally became Archbishop of Besançon, where he died. His name is closely allied with the origin of the Propagation of the Faith. Being much embarrassed for funds to carry on the work of his diocese, he made an appeal which finally resulted in the organization of the great work.

Father Flaget, one of the most able of St. Mary's faculty, was also called to the episcopate about the same time, and the college was left in the hands of Father Paquiet. It was in his time that the college obtained the services of Mr. de Chevigné, a sea captain, who, having a singular genius for mathematics, had left the ship for the professor's chair.

The prosperity of St. Mary's College did not, however, conduce to the building up of a purely ecclesiastical training school, although Father Emery had never lost sight of this, his original intention, in establishing the American branch of St. Sulpice. Hence, in the year 1806, another attempt was made to open a college solely for clerical students, and the foundation was laid at Pigeon Hill, Adams County, Pennsylvania, where a suitable tract of land had been given by one, Joseph Harent, who afterwards became a Sulpician priest. Father Nagot gave to this house his personal attention and succeeded in gathering together a handful of country children, whom he taught with the aid of a few seminarians. To quote his biographer: "It was a touching spectacle to see the venerable priest, who for many years had reckoned among his pupils or penitents the *elite* of the French Capital, consuming the last remains of his strength in teaching the rudiments of the Latin language to a few children of humble condition, and considering this occupation as the glory and comfort of his old age." In the meantime, however, another, though not a rival, institution was springing up which was destined to absorb that of Pigeon Hill.

In 1791, Father Dubois had left his curacy of St. Sulpice, in Paris, to come to this country. He brought with him letters from several influential men, especially from the Mar-

quis de Lafayette, who recommended him to Mr. Monroe and to Patrick Henry. He was consigned to mission work by Bishop Carroll, and for years labored faithfully throughout a large and unpromising district. Though a secular priest, he cherished a warm friendship for the Sulpicians, and always repaired to St. Mary's for his retreats. One day Father Dubourg suggested to him the idea of establishing a clerical school at Emmittsburg. The suggestion was readily acted upon, and Father Dubois without delay devoted to the purpose a tract of land which he held, and, with his Bishop's permission, turned over the parish house and church for the requirements of the good work. More ground was afterwards purchased and Mount St. Mary's College was opened. The sixteen young men from Pigeon Hill joined the forces, and the number of pupils rose to sixty in 1810. As teachers were very scarce, the work was carried on with great difficulty until the arrival of Father Simon Guillaume Gabriel Bruté de Remur, who had been a physician of distinction, but had joined the Sulpicians and was sent to America to aid the struggling Academy. Once more financial embarrassments seemed destined to frustrate the hopes of an ecclesiastical institution which might serve as a preparatory school to St. Mary's, and secular students had to be admitted. Eventually, it was altogether cut off from St. Sulpice. Father Tessier, feeling much concern over the responsibility which devolved upon him as superior of the Sulpicians in this country, transferred his interest to Father Dubois, and later conveyed to him the whole title, on condition that he assumed the debt. In time, the Purple robbed Mount St. Mary's also of her strongest men, Father Dubois receiving the mitre of New York, Father Bruté that of Vincennes. Notwithstanding her losses, the institution continued to flourish, winning for herself the title of "Mother of Bishops." Though sorely tried later on by lack of patronage, in consequence of the Civil War and having suffered from subsequent financial troubles, Mount St. Mary's seems to-day once more in prosperous condition and sends forth yearly staunch Catholic young men to do battle for Faith and Country.

In branching out to follow thus briefly the scions of St. Mary's, we have partly lost the thread of our narrative at home. To return.

Father Nagot resigned the office of Superior in 1810, and spent the remaining years of his life an humble and exemplary member of the Society. He was succeeded by Father Tessier, one of the original founders of the house. This eminent man ably administered the affairs of the Seminary and College from 1810 to 1829, and his hands were upheld by not a few wise and good priests, who had, one after another come to join their strength to that of the little band. Prominent among these was Father Ambrose Maréchal, who, after nine years' absence in France, returned to this country in 1812. For five years he was the mainstay of the Seminary. At the end of that time, he was appointed Archbishop of Baltimore, having previously declined the honor of succeeding to the bishoprics of New York and of Philadelphia. He was consecrated December 14, 1817.

Among the prominent members of the faculty, at this date, we may note Rev. Edward Damphoux, who accompanied Father Maréchal on his last trip from France and who was for nine years president of the College Other professors whose names are held in veneration were Fathers Louis Deluol and J. B. Randanne. Later came Father J. H. Joubert, founder of the colored sisterhood of Oblates; Fathers John Hickey and Alexius Joseph Elder, both of whom lived to celebrate their golden jubilee; Fathers Michael Francis Wheeler, president of the college for some months; John Larkin who, afterwards was sent to Montreal, and, later on, in 1840, joined the Jesuits. He was a remarkably good Greek scholar. Such men naturally exerted a potent influence upon the youth under their care. Among their disciples we may mention in passing—Andrew Bienvenue Roman, twice Governor of Louisiana; J. H. B. Latrobe, for years Mayor of Baltimore City; J. A. Reynolds, second Bishop of Charleston, S. C.; Thos. Heyden, Edward Knight, Charles I. White, John Hoskyns, George A. Carrell, first Bishop of Covington, whose first episcopal residence, a log and brick

cabin, is still shown to curiosity-lovers in Kentucky, and Samuel Eccleston, fifth Archbishop of Baltimore. The last-named was a Protestant boy of thirteen when he entered the college. After acquiring a classical education he became a Catholic and eventually a priest. He spent two years in France, where he joined the Sulpicians. Upon his return to America, he taught at St. Mary's, and, at the age of twenty-eight, was appointed its president. As Archbishop of Baltimore, he held five provincial councils. Associated with him, while he held the presidency of St. Mary's, were such men as Father Vérot, afterwards Bishop of Savannah, and later of St. Augustine; Father Lhomme, professor of Greek, and Father Randanne, professor of Latin; Father Knight, a man of fine classical tastes; Father Hoskyns, and finally, Father Frédét, universally known by his text-books of history.

These were glorious days for the college, days during which she attained her greatest success under Father Deluol's term as Superior. A rare combination of circumstances contributed to Father Deluol's influence among the Catholics of America. "Being well versed in spiritual and temporal matters, he often overcame great difficulties and rendered to the Seminary services which should never be forgotten. Obliged by circumstances to exercise the ministry, he brought to the Church a large number of converts. He was called by the confidence of the Most Rev. Archbishops of Baltimore to share not only in the administration of the diocese, but also in all the most important measures then enacted in behalf of the American Church."[1] At this time, the *Baltimore American* writes concerning St. Mary's: "We believe that no institution of the kind possesses a body of officers and tutors more able and zealous in the execution of the tasks which they have undertaken."

Two more presidents close the annals of St. Mary's College, and the latter opens up a new field, a fresh enterprise, destined to be crowned with full success. As has already been shown, the Sulpicians had long cherished the hope of founding a college devoted exclusively to the training of clerical students.

1 Circular letter of Father Carrière, Superior-General of St. Sulpice.

We have seen St. Mary's College forced to open its doors alike to cleric and layman, Pigeon Hill merged into Mt. St. Mary's, and Mt. St. Mary's finally cut off entirely from the management of the Sulpicians. Knowing how dearly they still cherished their original plan, Charles Carroll, of Carrollton, in 1830, donated two hundred and fifty acres of land, and obtained from the General Assembly of Maryland a charter of incorporation which vested the legal title of St. Charles' College in the hands of five trustees. The first of these he selected himself. Soon after, the donor sent the following letter to Father Deluol:

"BALTIMORE, 27 March, 1830.

MY DEAR SIR:—Mr. Reed will deliver to you from me the Deed of St. Charles' Seminary, and a certificate for fifty shares of United States Bank Stock, which gift I wish to remain under the charge of the Sulpicians, that the trustees may be chosen from their society and not from the general body of the clergy.

I request that Mass may be said once a month for myself and my family.

I rely upon your promise that the land may remain in my possession as long as it is agreeable to me to retain it. That this gift may be useful to religion and aid our Church in rearing those who will guide us in the way of truth, is the fervent prayer of

Your sincere friend,

CH. CARROLL OF CARROLLTON.

REVD. MR. DELUOL,
Supr. of the Sulpicians."

By a vote of the trustees and in their name Father Deluol answered as follows:

"ST. MARY'S SEM., BALT., March 29, 1830.

RESPECTED AND DEAR SIR:—Mr. Reed delivered to me on Saturday afternoon the Deed of St. Charles' Seminary and a certificate for fifty shares of United States Bank Stock, accompanied by your very obliging letter. Your wish respecting the occupancy of the land shall be religiously observed. Mass shall be said at least once a month for yourself and family, in St. Charles' chapel.

"It would be presumptuous, my Dear Sir, to offer you *our* acknowledgments for a donation which gives you a claim to the gratitude of our whole American Church, yet, as you have made us the channel of

your pious and enlightened liberality, we may be allowed to say that we appreciate the honor implied in the choice. St. Charles' Seminary will not, we pledge ourselves, be unfaithful to the memory of its venerable and illustrious Founder. Impressed in its origin with the moral dignity associated with his name, it will be a lasting monument of his princely munificence.

"That it may, Respected and Dear Sir, contribute to extend the benefits of religion, and be an earnest of every blessing for you and your family, is our sincere will and shall be our constant prayer.

With great respect,

Your most obedt. and humble servt.

L. DELUOL.

HON. CH. CARROLL OF CARROLLTON.

The corner-stone of the building was laid in 1831, but the funds at the command of the trustees were too limited to admit of much progress in the work. In 1832 Father Deluol wrote to the Propaganda, laying before it the needs of the Church in America, and, above all, the need of a native clergy, and stating both what had been already accomplished by the Sulpicians and, also, what work lay before them, though the lack of funds prevented at the time the advancement of the work. Archbishop Eccleston, likewise, wrote in January 1836: "A few years ago we began to build a house for a Preparatory Seminary, a few miles from Baltimore. We have done all that was in our power to complete this purely ecclesiastical college and put it in operation, but the lack of pecuniary resources has compelled us to suspend the work and wait till Providence come to our aid." Owing to the financial difficulties, therefore, and possibly lacking encouragement in the way of pupils, St. Charles' College was not opened until 1848. A year later Father Deluol's health, which had never been robust, failed entirely and he was recalled to France. His successor in office was Father Lhomme, under whose administration very radical changes took place at St. Mary's. Four years of prosperity at St. Charles' seemed at last to justify the hope of a permanent preparatory school for the priesthood, and the Sulpicians resolved to dedicate St. Mary's to its original purpose, *i. e.*, the training and guidance of young men through the several

years of preparation for minor and major Orders, and their immediate education for the priesthood. In pursuance of this idea, therefore, an order was sent from France that St. Mary's College as a secular institution be closed, and that the Sulpicians devote themselves exclusively to the Seminary. Realizing that such a sudden change might occasion serious embarrassment by leaving many students unprovided with suitable educational advantages, the college was allowed to continue until satisfactory arrangements could be made for the accommodation of their pupils. Negotiations were opened with the Jesuits for this end, and the result was the foundation of Loyola College, in 1852.

St. Mary's College had for fifty-three years sheltered and educated the *elite* of Maryland and of Catholic America. From the roll of honor we can select only a few among the many distinguished names: F. X. Leray (late Archbishop of New Orleans), John McGill, (late Bishop of Richmond), the Latrobes, the Carrolls, the Jenkins, the Foleys, S. Eccleston (fifth Archbishop of Baltimore), J. J. Chanche (first Bishop of Natchez), D. W. Bacon (late Bishop of Portland), John Hoskyns, W. A. Blenkinsop, Ferdinand E. Chatard, Charles I. White, S. Teakle Wallis, Robert M. McLane, Edward A. Knight, Clement C. Biddle, John A. Garesché, Reverdy Johnson, Jr., William J. Merrick, Bolivar Daniels, Oden Bowie, Leo Knott, J. E. Hambleton, Christopher Johnston, Charles O'Donovan, Dennis McKew and Jacob A. Walter.

The removal of the college gave ampler accommodation to the seminarians, and the buildings were soon divided between the students of Philosophy and those of Theology. A new spirit pervaded the institution, and we see the number of students increase from one hundred and fourteen, in fifty-eight years, to one hundred and twelve in eleven years. These young men came from twenty-six dioceses, and prominent among them we must mention Richard Phelan, now Bishop of Pittsburg; Lawrence McMahon, late Bishop of Hartford; John Foley, Bishop of Detroit; Patrick O'Reilly, late Bishop of Springfield, Mass.; T. M. A. Burke, Bishop of

Albany; Michael McCabe, V.G.; Edmund Didier, John Gloyd, John Gaitley and James Gibbons, Cardinal Archbishop of Baltimore, St. Mary's most illustrious son.

Under Dr. Dubreuil, fifth superior of St. Mary's, the seminary passed through the financial crisis of the Civil War, and, owing to that gentleman's marked ability, her credit increased rather than diminished. The influence of the Rev. Alphonse Flammant was a strong factor in the development of the varied talent then forming the material of the seminary, talent now conspicuous in the persons of Rt. Rev. J. J. Keane, late Rector of the Washington University, its founder and greatest benefactor; J. J. Kain, Archbishop of St. Louis; J. A. Sullivan, late Bishop of Mobile; A. A. Curtis, for ten years Bishop of Wilmington, now resigned; John J. Monaghan, recently appointed successor in the same See; P. L. Chapelle, Archbishop of Santa Fé; Mgr. D. J. O'Connell, Mgr. T. Griffin, E. R. Dyer, D.D., W. E. Starr and C. B. Rex, D.D.

To Father Dubreuil must be credited the erection of the present seminary buildings on Paca street, from which change dates a new era, though Father Dubreuil was not destined to reap the harvest of what he had sown.

Under the Rev. Dr. A. Magnien, the seminary has reached the zenith of its prosperity, and each year marks a milestone of progress in the history of the institution. In 1890, the north-western wing was erected, completing the original design. The number of students to-day approximates three hundred, and it has been found necessary to establish a separate Department of Philosophy, under a special superior, and a double course of Divinity. Students before entering must have made a full classical course, which is tested by examination or proved by certificates. Two years are devoted to Philosophy and the Natural Sciences. The first year's course comprises Logic, Ontology and Cosmology, Physics and Chemistry, Historical Introduction to the Old Testament and Church History; the second, Anthropology, Natural Theology and Ethics, General Biology, Historical Introduction to the New Testament and Church History.

Three years and three months are devoted to Theology, the course embracing Moral Theology, Dogmatic Theology, Sacred Scripture, a course of Exegesis, Canon Law, Liturgy, Homiletics, Hebrew, Gregorian Chant and Pastoral Theology. There are three written examinations and one oral, each semester, and ambition is stimulated by so-called argumentations, of which there are ten in Theology, six in Philosophy, and four in the Natural Sciences, each term. In these exercises, some of the more important theses maintained in the course are debated.

The institution has a magnificent library of twenty-seven thousand volumes, for the most part bearing upon the matters treated of in the various courses. There are special libraries where the principal books of reference for Theologians and Philosophers may be found. Leading periodicals and newspapers are also on file. For the further improvement and amusement of the pupils, literary and debating societies have been organized, and the seminarians often enjoy the privilege of familiar talks, given, as opportunity offers, by eminent men who visit the seminary, or by distinguished prelates, who, from time to time, return to their Alma Mater. Occasionally famous Catholic lecturers have been heard in these halls —prominent among them Dr. Quinn, of the Catholic University; Judge Richard McSherry, Mr. Charles Bonaparte, Col. Richard Malcolm Johnson.

The most notable event in the whole history of the seminary occurred in the autumn of 1885, when the Fathers of the Third Plenary Council held their sessions within its walls. The Exercise Hall was appropriated to that purpose, and decorated with the superb painting of Pope Leo XIII, who presided over the august assembly by his Legate Apostolic, Cardinal Gibbons.

The present faculty consists of:

Very Rev. A. L. Magnien, S.S., D.D., President;

Rev. P. F. Dissez, S.S., D.D., Professor Emeritus of Moral Theology;

Rev. A. Tanquerey, S.S., D.D., I.C.D., Professor of Moral Theology;

Rev. H. Ayrinhac, S.S., D.D., I.C.D., Professor of Dogmatic Theology;

Rev. James D. O'Neill, S.T.B., Professor of Fundamental Moral Theology;

Rev. Richard F. Cotter, D.D., Professor of Fundamental Dogmatic Theology;

Rev. Joseph V. Tracy, Professor of Senior Course of Sacred Scripture and Exegesis;

Rev. John R. Mahoney, D.D., Professor of Introductory Course of Sacred Scripture;

Rev. P. Tarro, Professor of Senior Course of Church History;

Rev. M. L. Rothureau, S.S., D.D., Treasurer;

Very Rev. D. E. Maher, S.S., D.D., President of the Philosophical Department and Professor of the Junior Course of Philosophy;

Rev. M. F. Dinneen, Professor of Senior Course of Philosophy;

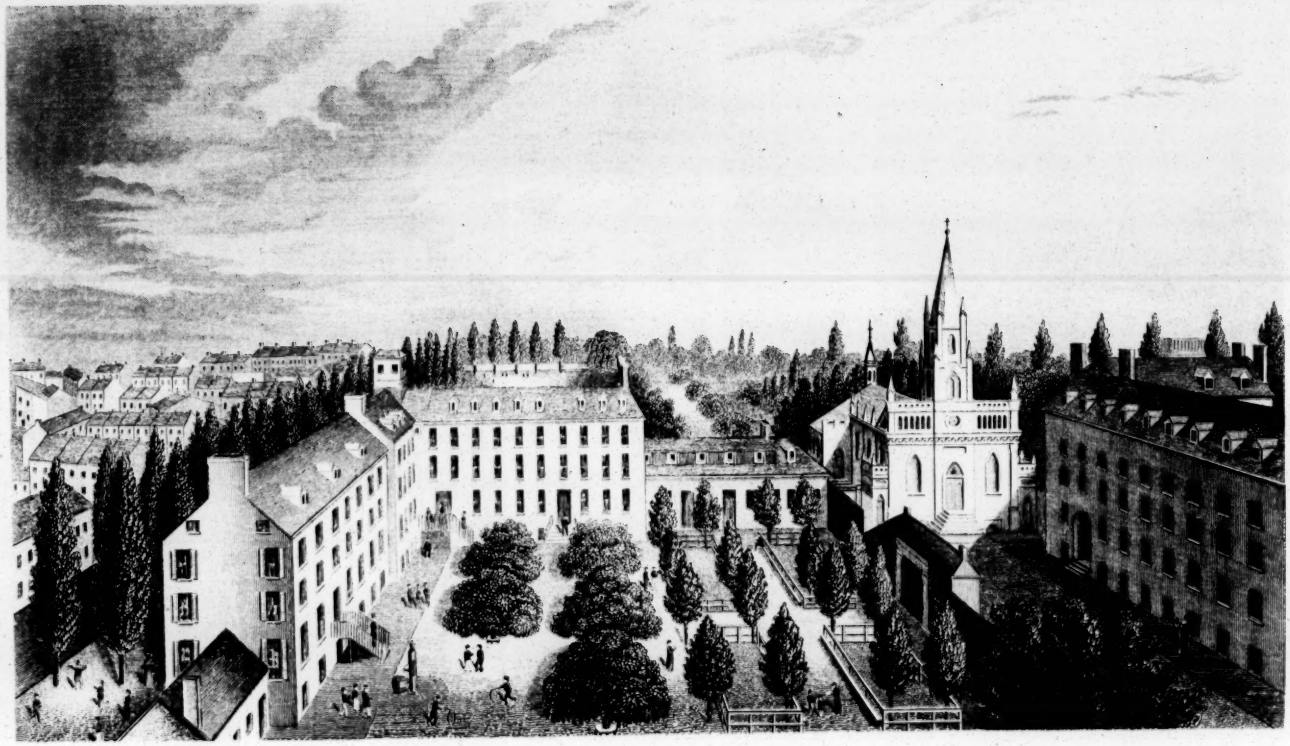
Rev. A. Boyer, S.S., Professor of Senior Course of Natural Science;

Rev. Leo Bernard, S.S., S.T.B., Professor of Senior Course of Natural Science;

Rev. James O'Callaghan, S.S., Professor of Introductory Course of Sacred Scripture and Church History.

During Dr. Magnien's administration between seven hundred and eight hundred clerics have been ordained to the priesthood, among whom we should not omit to mention Rt. Rev. P. J. Donahue, Bishop of Wheeling; Rt. Rev. Edward F. Dunne, Bishop of Dallas; Rt. Rev. George Montgomery, Bishop of Monterey and Los Angeles; Rev. Lucian D. Johnston, recently chosen to succeed the Rev. Dr. O'Gorman in the chair of Modern Ecclesiastical History in the Catholic University, and Rev. John B. Tabb, priest and poet.

In 1891, St. Mary's Seminary celebrated her centenary. On that auspicious day nearly a thousand alumni of the College or Seminary, old and young, pontiff and priest, cleric and layman—friends who had not met since the day



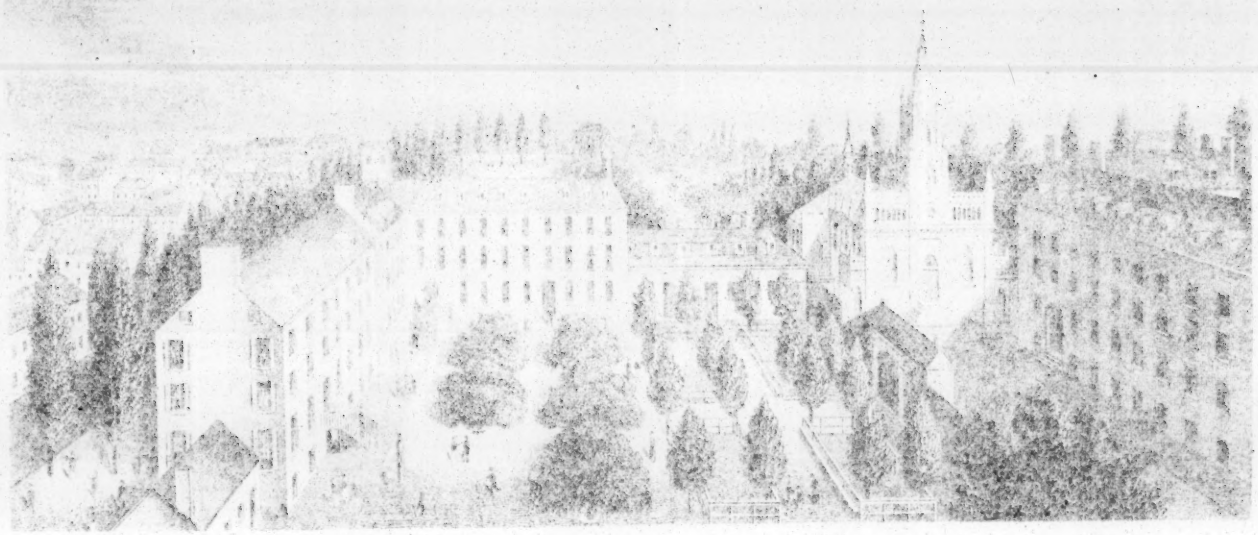
ordination—religious, professors, parish priests, came together in joyous concourse. The portals of St. Mary's opened wide for the reunion of her children, and, gazing upon the festive scene, one was prone to lose sight of the fact that through much trial and tribulation these zealous Fathers had entered into their kingdom, a kingdom whose province extends over every State in the Union.

M. F. DINNEEN.

ELEMENTS OF MODERN RELIGIOUS CONTROVERSY.

THE multiplication of works on controversy, and the republication of old ones, are manuals, which are going on at the present moment, is, no doubt, a sign of laudable activity on the part of Catholics and a hopeful augury for the future. Milner, Keenan and Cobbett, all of them strong writers and powerful combatants, have lately reappeared, with careful introductions and increased accuracy of detail. Father Luke Rivington, the Jesuit Fathers who conduct the "Month," and the officials of the Catholic Truth Society—to mention no others—have covered every part of the controversial field with admirable works of attack and defense.

The older polemical writers, finding their inspiration in St. Augustine, used to divide controversial work under these heads: Defense, Proof, and Attack. When you made a Protestant confess that his rejection of a point of Catholic faith was not warranted by any of his so-called arguments, that was Defense. When you established Catholic belief by considerations common to both sides, that was Proof. And when you carried the war into the enemy's country and showed how they contradicted and disagreed with one



of ordination—religious, professors, parish priests, came together in joyous concourse. The portals of St. Mary's opened wide for the reunion of her children, and, gazing thus upon the festive scene, one was prone to lose sight of the fact that through much trial and tribulation these zealous Fathers had entered into their kingdom, a kingdom whose province extends over every State in the Union.

M. F. DINNEEN.

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another, that was Attack.[1] This last department of controversy, which chiefly concerned itself with the discrepancies of the Continental Protestant versions of the Bible, is not of much utility in these latter days; first, because English-speaking Protestants generally quote the Authorized Version, and secondly, because non-Catholics, with the exception of the High Church Anglicans, admit without a blush all the disagreements with which you can charge them. This is one of the things that make Protestant controversy so difficult and so unsatisfactory. They hold very little, and think nothing necessary. Your opponent can never be pinned to anything. He will probably give up the Incarnation and the Trinity, if you press him.

There are, however, two principal departments of controversy at the present time in which Catholics can make use of the methods of Defense and of Proof, as in days gone by. One is that against the non-sacerdotal and non-sacramental Protestant, who glories in the name; and the other is against those who are equally "Protestant" but who dislike to be so called, and who hold to some kind of a *simulacrum* of a Church, and to fragments of the sacramental system.

In England, at the present moment, the greater part of the fighting, for obvious reasons, goes on in this latter field. The advantages to be gained by a strong and effective presentment of the case for the one Catholic and Roman Church, and for the prerogative of the Papacy, are many and considerable. In England a large number of the Anglican clergy and of the best of the laity are very far removed from bare and sheer Protestantism. They have so much acquaintance with Church principles and sacramental views that you can discuss with them without beginning from the very first terms of religious theory. And if you convince and convert clergymen, and gentlemen of position, you do far more than make personal conversions: you produce an effect, more or less widely spread, according to circumstances, over a considerable portion of the population of the country. I do not

1 See the Treatise "De Controversiis" by the brothers De Walenburch, in Migne's Cursus, Tom. 1.

hesitate to say that our chief hope for the conversion of this country lies in the conversion of the clergy and of what is called the "upper classes." I admit that by far the largest part of the population is solidly and densely Protestant. And I would not by any means imply that Protestant tradesmen, workmen or labourers are likely to turn Catholic merely because the squire or the parson becomes a Catholic; it is more often the other way. But education combined with earnestness tells with effect in every cause in which it is enlisted. If conversions such as I am referring to are made, it is a sign that "Catholic" doctrine has been and is being preached, explained and discussed in so many parishes and centres of population. A virtuous and learned man, especially if he be an Anglican clergyman, is always the centre of a large circle, in which his influence is felt, and where his conversion causes much searching of the heart. And the mere cessation, in any parish or centre, of that aggressive and venomous No-Popery activity of which there is still so much, gives the Catholic Church a chance that she is not slow to take hold of. It is certain that, in many places, we should easily make Catholics of the people, were it not for the exertions of the clergy and the ministers. The more of these, then, that we convert, or reduce to indifference, or induce to propagate a knowledge of the externals of Catholicism, the less prejudice we shall meet with in our endeavour to spread the faith.

Moreover, there is in England, at this time, a very widespread disposition to make the most of the Anglican Church. There is so much external dignity, decorum, wealth and general prestige about this extraordinary "establishment," and, with all that, she is so harmless, and professes such profound respect for the democracy and the law of the land, that her own people are becoming more and more alive to the comfort and respectability of belonging to her, and even the more rabid Dissenters find themselves somewhat at a loss to know what to say against her. It is true she is dumb as a teacher, and helpless as a guide or a shepherd; but merely because she has a prayer-book, and because she displays the

Bible, she has a certain air of teaching and of guiding; and her Bishops and preachers, whilst probably not holding one single Catholic Doctrine distinctly and clearly, have such a flow of "Churchy" language, such imposing scholarship, such an unaffected devotedness to "organization," such an unexceptionable exterior, together with such a quite peculiar gift of holding their tongues, of shutting their eyes, and of merely "deprecating" the inconvenient things they cannot help seeing, that she seems to many millions to be really promoting the Kingdom of Heaven, and to be exactly suited to a busy and prosperous country which wants to think itself religious without letting its religion interfere with business, or pleasure—or with Darwinism, or the higher criticism, or the abolition of hell, or anything else. The English nation seems just now to be rallying to its Church. The recent campaign in favour of disestablishment has failed. The Anglican Bishops are deeply respected—as indeed they deserve to be, episcopal considerations apart. The "Primate" goes to Canterbury and sits down in the Chair of St. Augustine—as, for the matter of that, do all the lady-excursionists—and the nation is interested. In the large towns the Anglican clergy are far more cultivated, hard-working and successful than their Nonconformist rivals. An immense and growing literature—history, Scripture, tales, and devotion—advocates all over the country the interests of Anglicanism. The fine old Cathedrals, and churches of every kind, lend themselves well, as I need not say, to every attempt at beautiful and ecclesiastical services. All this seems to me to be preparing the way. To familiarize the people even with the externals of Catholicism is a great deal gained. Indeed, it is more often these "externals" which frighten the average Englishman than the doctrines themselves. Great hope, therefore, seems to lie in the effort which is now being made to reach the English people through the exposition of the complete doctrine of the Church as Christ our Lord has instituted her.

As for the more purely "Protestant" department of controversy, we are fairly provided with books that refute

Protestant objections and "prove" Catholic doctrines. It seems to me, however, that one of the needs of the day is a deeper and more fundamental treatment of the existing Protestant position. A religion which denies the Eucharistic Presence, the sacramental view, the sacerdotal view, and the existence of grace as a personal quality, is quite a *different* religion from that which holds the Real Presence, sacraments, and interior sanctifying grace. What we have to do just now is to bring this out clearly. There is so much in the New Testament—on the very surface of it—as well as in the whole history of the Christian Church, which must force a candid mind to see that Christianity as taught by Christ and His Apostles is *radically* different from Christianity as preached by the anti-sacerdotalists, that it is not difficult to raise doubts at least, and questions in the minds of a Protestant audience. The very statement of a proposition like this, that your Christianity is quite a different Christianity from mine, is calculated to inspire a certain awe; and if in addition to the salient and telling points of the New Testament record, there be placed before the audience, or the reader, in some detail, the wide-spread prevalence among believing men, in earlier and later times, of belief in priestly power, in rites productive of grace, and in the sanctification of the heart and spirit, there are few Protestants, of the earnest and pious sort, who will not be struck with the possibility of such a thing, with the feeling of the immense loss which, if the view be true, non-Catholics must suffer, and with the absolute necessity for serious consideration. But the Catholic apologist can go further. He can take each of these connected doctrines and show how they make for that which, among all things, perhaps, the Protestant mind holds as the one thing needful—direct intercourse with God. The poor and uninstructed, not excepting even the very degraded, instinctively turn to God—often, no doubt to very little purpose; often with irreverence, often with no reparation of their sins. But, as a fact, they do concern themselves with God; and as for the more decent and religious poor, their whole religion often consists in fugitive appeals to God, accompanied by a

kind of habitual consciousness that He is good, and not far off. The more dogmatic Protestant, although he has probably very little real feeling of God's presence, and very seldom recollects himself in His sight, is never more indignant, never feels himself on surer ground, than when he rejects a Catholic doctrine because, as he expresses it, he will not allow any man or anything to come between himself and his God. Catholics know well that the sacraments and the Real Presence, the priestly ministry and the externals of Catholicism, so far from coming between a man and his God, really bring God nearer, and make Him more felt and perceived. Catholics know by their experience that just as Christ reveals God, instead of obscuring him, so the Eucharist and the sacrament of Penance, as practised amongst us, bring us nearer to Christ, intensify the action of our faith, our contrition and our love, and thus remove obstacles and tear down veils that naturally hide God from us, bringing the spirit into closer communion with God than at any other moment. When you have once got a Protestant to realize the fact that the Catholic teaches a constant supernatural nearness of Christ, by His never-failing word or teaching, by the touch of His hand in the sacraments, by the true in-dwelling of His spirit in his soul, and by His Eucharistic real Presence, then you have cleared the situation; and that is almost all that hundreds of good souls want. Their prayers will do the rest, with God's help and grace.

Thus, as it seems to me, our writers, our preachers, and our lecturers should recognize practically and definitely that there are two great fields of controversy—the Church controversy, and the Sacramental controversy. It is always useful to "specialize" when such a thing is possible. Some have one gift, and some another.

So much for books, methods, arguments and expositions. But there is another class of considerations which, at the risk of repeating an old story, it appears to me to be every day more necessary to insist upon. There can be little doubt, if one reads aright the history of Christianity, that conversions depend far more on persons than on performances. That is to say, men must write and men must

talk; but it is only one man in a hundred who produces any striking result. I will not speak of the Apostolic age, nor of any apostolic man whose cause was so visibly espoused by heaven that his preaching was habitually accompanied by miracles. But is it not clear from the records of missionary work that something more is required than argument? I do not mean merely that no man can effect the conversion of a soul either from heresy or from sin without the grace of God. Leaving on one side, for the time, the supernatural element, is it not plain that there is something in every successful missionary which we may denominate *character?* That is to say, the man who would win over non-Catholics to the Church must have the reputation of seriousness, of honesty and of holiness.

Such a reputation may be of two kinds. It may be the reputation which a preacher or a lecturer makes for himself with a particular audience on a particular occasion, or it may be a reputation widely spread and deeply rooted, made by a man's whole life and work.

Some preachers and lecturers have the gift of attracting their hearers. It is almost impossible to analyze how this is done. It is often the effect of such personal gifts as a sympathetic voice, a good presence, and a winning manner. It arises sometimes from sheer ability in the use of language. Such men, even if their audience have never seen them before, or even heard their names, will produce a strong and enduring impression, tending to make their views and arguments acceptable. The mere controversialist, however unimpeachable his proofs and his defences, has no chance with men thus endowed. Nay, the mere controversialist, who stands up in pulpit or on platform, and eloquently assaults the misbelievers, almost always does more harm than good. It is true, his resounding defiance and his smartly clinched argumentation gladden the souls of the good, steady, bellicose Catholics present—and there may be something to be said for that. But they fail to get further than the ears of the Protestants. It is like pouring wine into a bottle: you must take many precautions and pour cleverly, or your wine runs

down the sides and is lost. It is perhaps for this reason that many priests will not dabble in controversy, and dread to appear upon the platform. They are but too conscious that they do not possess the gift of attractive speaking. With regard to others, it would be a great gain to the cause of the Faith if they could be persuaded of the same thing. It is certain that a speaker, however able he may be in the different departments of polemical discussion, who does not manage to make those before him think he is more or less serious, honest and saintly, had better keep silence. I do not pretend to be able to give a recipe for producing such men. Perhaps it is nature herself who alone can do it effectually. But schooling may here, as in most things, do something to assist nature. A speaker will generally get the reputation for seriousness if he *is* serious. By seriousness is not meant, in this place, gravity or solemnity. It denotes the air of having a weighty cause to support. It is the sense of the absence of all trifling with your audience. It is the feeling conveyed to the hearer that the speaker intends to take no mean advantage and to depend upon no special pleading. It is the assurance, subtly made sensible, that you are anxious about the task that is before you, and even oppressed by the gravity of the interests at stake. It is to let those present feel that you are thinking about their eternal interests, much more than about the victory of your "cause." I say that all this has to be made sensible indirectly, for it cannot be expressed in plain words. When Lacordaire, at the opening of his first Conference in Notre Dame, after an exordium, every word of which was critically watched by a hostile audience, both without the sanctuary and within it, suddenly, with the inspiration of the born orator, cried out, "Assemblée, assemblée, que me demandez-vous?"—the crowded Cathedral thrilled to the cry, and the great gathering began to believe in the man; for it felt that his heart was speaking. The reputation for honesty must be made somewhat in the same way as seriousness—for it is impossible for a speaker to advertise himself as an "honest man." But he can let his hearers see that he believes what he says—that

he is not one to resort to a lie or a trick—that his preaching is a part of his very life—and that mere fighting is not his purpose, nor mere victory, nor the triumphant quoting of texts, nor the tearing-off of the veil from the iniquity of an opponent; but only truth, peace, the saving of souls, and the glory of God. The Ven. Cæsar de Bus, founder of the "Fathers of Christian Doctrine," converted innumerable Protestants during the reign of Henri IV in the neighborhood of Avignon. He used frequently to begin his sermons something in this way: "We are all sinners; we have all to accuse ourselves of avarice, impurity, drunkenness, ambition and innumerable other faults; let us first think of the awful judgments of that God whom we all profess to honour"—and then he would preach on death, judgment and hell, in such a fashion that the fear of God opened the way to the light of faith, and men were almost persuaded that so true and real a man must needs have hold of the truth, as it is in Jesus. Of the third element of a preacher's reputation—holiness—it may perhaps be said that no one would like to pretend to it. Yet it is necessary to be thought holy. It is not necessary to state that you are a saint. But it is most important, first, that you should avoid all risk of scandalizing your audience by scoffing at things which to them are more or less settled and sacred; and, next, that a feeling should somehow or other be diffused through the assembly that you not only love all that is lovely and of good repute, but that your life is a practical "Gospel" life, and that you are no hypocrite. It must be remembered that Protestants usually consider Catholic priests to be hypocrites, until they come to know them. It is a great gain, therefore, if a preacher who undertakes to argue with Protestants is more or less known to his hearers as a God-fearing and self-denying man. If this be so, he can afford to speak to them without endeavouring to display his credentials. But if he is a stranger, to what can he trust, except to words, and accents, and looks?—or to the grace of God which has sometimes caused the hearts of the sinners and the unbelievers to melt at the first sight of a man of God standing up to speak the word of God?

But what is wanted, for the conversion of a Protestant country, is a man *universally* recognized as holy and serious, and honest. When Fénelon and his companions, in 1685, went upon that famous mission to Poitou, and brought back to Catholicism a people who proved their sincerity so splendidly one hundred years later, the weapons that they chiefly used were not controversy and argument. It is true, they employed all their knowledge and address in placing before the Protestants the grand and fundamental question: "Who are they whom God has commissioned to teach?" But they were so gentle, so humble, so unaffectedly anxious to gain souls, so mortified and detached, and so averse from the very appearance of wishing to use restraint, that a population which had been taught to hate the Catholic priest, flocked to the churches and surrendered to Catholic truths. What is wanted, as Fénelon says himself, is a supply of "gentle preachers—preachers who unite the talent for instructing with the art of winning the confidence of the people."[1] When the Blessed Louis de Montfort, after many hard trials, was at length sent, about 1712, to the hot-bed of Protestantism, La Rochelle, he drew such crowds to his sermons that the churches were too small to contain them. He, too, we are told, refused to make much use of controversy. He never touched on an irritating subject. He was often advised and pressed to argue and discuss; but he knew that the very worst thing an apostolic man can do is to arouse in the hearers the spirit of combat or of antagonism. "He contented himself with setting forth the Catholic Doctrines in their simple beauty, and pointing out the marvellous connection of one with another. . . . His chief effort was to remove prejudices, and to free the minds of his hearers from false conceptions of Catholic Truth."[2] It is very remarkable, also, that he never "suppressed the *Hail Mary*," as some of the French missionaries were accused of doing, but preached Our Blessed Lady openly, fully and warmly—Protestants or no Protestants. His success was very great. The most

1 Bausset, Liv. 1, p. 121.

2 Life, by a Secular Priest, vol. ii, p. 122:

hardened heretics and the most abandoned sinners would burst into tears and fill the church with their weeping. M. Olier, too, had, in his parish of St. Sulpice, a very large number of active Calvinists. He tried to convert them by the means that the Saints use—by meekness, by explanation, by persuasion. But he was told that this was not the way. He therefore engaged M. Véron, the celebrated author of the "Rule of Catholic Faith." The method of the Abbé Véron is amusingly described in Mr. Healy Thompson's life of M. Olier (p. 320). It is sufficient to say here that it was eminently adapted to irritate any Protestant to the last degree; and M. Olier soon found out that even when his Calvinists were silenced, they were very far from being converted. He therefore got rid of him, and obtained in his stead M. du Ferrier. We are not told precisely what success this latter theologian obtained; but we have his recorded conviction that "argument has incalculably less to do with the conversion of souls than many are apt to suppose; for that he found, on inquiry, that the reasons that had weighed most with the persons he had addressed were such as had formed no part of his discourse." M. du Ferrier seems to have been led to this declaration in part by the extraordinary work in the conversion of the Protestants of Paris, done by two illiterate working men, Jean Clément, a cutler, and Beaumais, a draper. These servants of God appear to have really had a power which was supernatural. But as far as can be discovered, their secret was this: a profound and accurate knowledge of Holy Scripture, a most patient attention to the difficulties alleged by the Protestants, a wonderful gift of solving these difficulties, and then an exposition, simple, gentle, clear and strong, of the doctrine of the Church. These two men laboured under M. Olier in the conversion of the Calvinists. In one year, Jean Clément is said to have made six converts a day. M. Olier had good reason to prefer their "method" to that of the logical and sarcastic Véron.

Going back to a period somewhat earlier, can there be anything more instructive to a Catholic controversialist than the story of the missionary labours of St. Francis de Sales? His

very adversaries admitted that he was a saint; they saw that he prayed and fasted, that he endured every kind of hardship and rebuff; that he never altered in the sweetness and serenity of his temper, and that he never used a hard word to any one. The ministers of the Chablais, who said the most atrocious things against Father Cherubim, the Capuchin and others, never in the same way abused St. Francis. What they did was to warn their followers against the "witchcraft of his words" and against the "pretence" of his good intentions—and we can easily guess what it was that gave a colour to these allegations. When they called him sophist, magician, false prophet, and seducer, the Saint never wavered in his meekness, in spite of the remonstrances of his friends. "Our Lord," he replied, "taught the truth kindly and gently; I cannot be wrong in imitating Him. I have never used a stinging retort, or uttered a harsh expression, without being sorry for it afterwards. Men are won by love better than by severity. We should always be kind—nay, extraordinarily kind." Often, when his fellow-labourers in the Chablais, impatient of the obstinacy of the Calvinists, and not without a side-glance perhaps at the dragoons of the Duke of Savoy, urged on the Saint that the heretics ought to be called by their proper names, and that Holy Scripture warranted them in the use of the very plainest language, he would reply that it was a mistake. On the contrary, the true policy was to spare their pride, and avoid humiliating them. "If ever," he said, I have had the happiness of converting a heretic, it was by kindness that I conquered. Love and affection are not only more effective in dealing with men than harshness and rigour, but better even than the best of arguments."[1] The saying of the celebrated Cardinal du Perron about St. Francis is well known. The great controversialist declared that he himself could convince a heretic, but that he preferred to send them to the Bishop of Geneva to be converted. This is an epigram, and must not be taken too literally. Du Perron converted a very large number of

1 Vie de St. Francois de Sales, par. Hamon, I, 211, 285.

Protestants, and, on the other hand, the controversial argument of St. Francis de Sales was certainly as strong and convincing as anything Du Perron ever put forward. But the saying shows both what was the method of the Saint, and what the greatest controversialists have thought of the method.

There is room, in the present condition of the world, whether in the United States or Great Britain, for every kind of religious argument, and there is work for every man who has the truth at heart and any kind of a gift to express it. From the extreme High Churchman down to the agnostic and the infidel, there never was a time when there was a wider or more noisy Babel of religious error. But human nature remains the same. Human hearts and human souls are still of God's own making and still capable of knowing Him, loving Him, and serving Him, whatever the sins of their forefathers, or the prejudices they themselves have been born in. The word of God can still save. But as in the past so now—it is the living word, not the dead and silent book, which will gain the hearts of living men. Books have their uses, manifold and great. But let us pray for the coming of the apostle—of the man of God, learned, true, mortified and holy—at whose voice the great cities of modern times may be stirred up to think of sackcloth and ashes. And even if no Jonas or John the Baptist is vouchsafed to this generation, yet, by God's grace, many an earnest priest may so far learn their spirit as to show their power, and to gain many souls, each in his own neighbourhood, to the Catholic faith of Jesus Christ.

✠ JOHN CUTHBERT HEDLEY, O. S. B.

THE AMERICAN COLLEGE OF THE IMMACULATE CONCEPTION AT LOUVAIN, BELGIUM.

IT has been the characteristic tendency of the American College at Louvain to work "without the distractions of human applause." Hence its achievements in the cause of God have remained comparatively unknown out of its immediate sphere of action. Not long ago a distinguished Professor of Louvain University remarked to the writer: "Notre Collège Américain ne fait pas beaucoup de tapage, mais beaucoup d'ouvrage." If I now break the traditional silence of our College, and rehearse its short but interesting history, it is done at the earnest request of the editor of the AMERICAN ECCLESIASTICAL REVIEW who has conceived the plan of publishing a history of American Ecclesiastical Seminaries, and of thus gathering useful material for the future historian of the Church in the United States.

Louvain College has up to the present time sent to America nearly six hundred missionary priests, among whom are three Archbishops (Seghers, Riordan, Janssens) and eight Bishops (Spalding, Junger, Maes, Brondel, Van de Vyver, Glorieux, Meerschaert, Lemmens); it is not indebted to the American Episcopate, as a body, for any financial support; there was never an appeal made for its support in the United States; it has never received nor called for support from the Society for the Propagation of Faith—and yet it has steadily gone onward, improving its property, enlarging its buildings and beautifying its surroundings, until, after its existence of thirty-nine years, it is to-day the finest theological college in the venerable city of Louvain.

Who founded this oldest American College in Europe? It was Martin Spalding, Bishop of Louisville, afterwards Archbishop of Baltimore, who conceived the idea of establishing it in the year 1852, and Father Peter Kindekens, Vicar General of Detroit Diocese, carried Bishop Spalding's plan into reality. Let us briefly review the dates and facts.

In the fall of 1852, Bishop Spalding visited Belgium to secure priests for his diocese, and the Xaverian Brothers of

Bruges for the education of the Catholic boys in Louisville. He wrote, in January, 1853, to Archbishop Kenrick, of Baltimore, that he had visited several of the Belgian dioceses and found much in this truly Catholic country to console and edify him. In Mechlin, he called upon Cardinal Sterckx, and the two exchanged views as to the utility of establishing in Belgium a Missionary College for America. The Cardinal was much in favor of the project and promised to second it with all his influence. He, moreover, suggested Louvain as the right place for the foundation of such a college, in as much as that city offered exceptional facilities. His Eminence felt confident that the necessary funds for keeping up the College could be collected in Belgium. The impressions of Bishop Spalding are given in a letter:[1]

"The ecclesiastical spirit here is admirable, and the simple piety of the people contrasts strongly with the comparative coldness of Catholics in Protestant countries. A hundred young men, educated at Louvain for the American missions! Is not the thought enlivening? And yet, it is very far from impossible; and if the Cardinal's anticipations be well grounded, it may be done with little or no expense to the American prelates."

The bright prospects of soon realizing the hopes of the zealous prelate met a serious obstacle in the views of the truly great Archbishop who occupied the See of Baltimore at that time. Dr. Kenrick did not look with a favorable eye on Bishop Spalding's noble project. In fact, he declined to have anything to do with it. Accordingly the idea of establishing the Louvain College was abandoned, at least for a time, to be taken up later on with redoubled energy, and with the hearty co-operation of Archbishop Kenrick himself.

In 1856, the Archbishop of Baltimore requested the Vicar General of Detroit, who went to Rome on Diocesan business, to select and acquire, if possible, a suitable location for a North American College in the Eternal City. Father Kindekens made every effort to further this project and carry

1 Cf. Life of Archbishop Spalding, by Dr. J. L. Spalding.

out the Archbishop's intentions, but met with no success. He wrote:

"I found that not only is it impossible at present, but that it will probably remain impossible for some time to come, to establish such an institution in the Holy City. In point of fact, the Holy Father assured me that, under present circumstances (the occupation of Rome by the French, etc.) he could not say when it would be in his power to assign a suitable building for the purpose."

On his return from Rome, Father Kindekens passed through his native country, Belgium, where he ascertained that several wealthy and influential Belgians earnestly contemplated the project of founding a College for Foreign Missions. The good Father determined to direct the lofty aspirations of his countrymen to the promising missions of the United States.

After his arrival in America, Father Kindekens communicated to Bishops Spalding and Lefevre, as well as to several other prelates, his success in Belgium:

"I obtained a promise from Count Felix de Merode of the sum of fifty to sixty thousand francs towards founding a College for the missions of the United States, in any city of Belgium, of my choice. His Eminence, the Cardinal Archbishop of Mechlin, and several other prelates, with whom I had the honor to speak on the subject, assured me of their warmest sympathies and promised their co-operation. A subscription in aid of the foundation of the establishment will be opened in the columns of the Catholic Journals of Belgium as soon as I can assure them that the Bishops of the United States will promote the good work. The Rector of the University of Louvain (the city selected for the College) has promised his aid and is prepared to grant all we may require of the University to secure the success and prosperity of the contemplated institution."

Father Kindekens asked for an early reply as he had to write to the Count de Merode, informing him "whether the design is seconded by the American Bishops in a manner indicating the probability of success, or whether it may not be neccessary to abandon the project and leave him free to apply his alms towards building a church in Brussels as was his original intention.

Bishop Spalding lost no time in putting his long-cherished plan into execution. In the meantime Archbishop Kenrick had, as I have indicated, changed his views; he gave Bishop O'Connor of Pittsburgh, who was to visit Europe, a letter to Cardinal Sterckx, expressing his interest in the project of founding a College at Louvain.

On February 4, 1857, Bishop Spalding with Bishop Lefevre, of Detroit, addressed a circular to the Archbishops and Bishops of the United States, informing them of the American College to be established in Belgium in connection with the University of Louvain, asking their approval and soliciting donations to the New College Fund. Both Bishops promised to contribute one thousand dollars each. The advantages of the projected college are described by the two Bishops:

"Belgium is eminently a Catholic country. The true ecclesiastical spirit is found in a high degree of perfection. The climate is healthy and similar to our own, while the people are robust in body and mind, industrious and practical in character. These qualities render them most efficient missionaries, and suit them particularly to the habits and wants of our people, as experience has proved. Another important advantage of the proposed College is the facility which it will afford for obtaining suitable German missionaries, thereby supplying a great want. The celebrity of the Louvain University, lying convenient to the provinces of lower Germany, will draw many German candidates for the holy ministry to the American College to be established in connection with that famous institution, where proper care will be taken to train them for our missions. The founding of this college will not, it is believed, interfere with the establishment of a college or of colleges for the higher ecclesiastical studies in the United States, or with the proposed American College at Rome. Many of the young men educated at Louvain may hereafter be very usefully employed as professors in our seminaries, and thus they will rather aid than impede a taste for such studies in our own country, where it is highly important that the standard of ecclesiastical education should be elevated as speedily as pos-

sible. Should the Roman College be established in accordance with the recommendation of the Holy Father, and the consequent wish of the American prelates, there would be no clashing between it and the College at Louvain, for the obvious reason that the former would be chiefly for young men sent from America, whereas the latter, at least in the beginning, would be filled principally with young men from Belgium, Holland, France and Germany."

The College was to bear the official name, *The American College of the Immaculate Conception.* The Very Rev. Peter Kindekens, V. G., of Detroit, was appointed the first Rector. He was to report annually to the Bishops of the United States (who are the patrons of the College), the condition and prospects of the institution, with such suggestions as he might think proper to make.

Not a single American prelate, besides the two mentioned, seemed disposed to second the efforts of the noble founders. Nevertheless, Father Kindekens left America for Belgium early in March, having the two thousand dollars given him by Bishops Spalding and Lefevre, and the rosy expectation of sixty thousand francs from the Count de Merode in Brussels. Alas! for human promises. One bird in the hand is indeed worth two in the bush. The Count had died when Father Kindekens arrived, and every hope of getting the promised sum was buried with him. Half-discouraged, the poor priest walked through the winding streets of old Louvain for several days in search of a suitable place to begin the College, when, one afternoon, as he was passing through the *Rue de Moutons*, a genial old Flemish pastor accosted him, and after learning the secret of the lonely wanderer, offered his services. Both walked up the *Montaigne des Carmelites;* at the corner of *Rue de Namur* they saw in the window of a vacated butcher-shop a printed notice in Flemish: *Te huren* (to let). The old clergyman persuaded Father Kindekens to engage the place as the future home of the candidates for the American missions. The house was part of the old Collège d'Aulne, founded by Benedictine monks in 1629. On the feast of St. Joseph, March 19, 1857,

the American College of the Immaculate Conception was opened. Before the close of the same year the institution numbered eight students, who naturally had to cope with many material difficulties to which the primitive condition of the College exposed them.

Catholic Belgians, always jealous of missionary glory, especially since the days when the cry of Francis Xavier for missionary help reached the ears of Ignatius Loyola—*Da mihi Belgas!*—took a practical interest in the College from its inception. An appeal, addressed to the generous-hearted people of Belgium, was published in the daily and weekly papers, thus creating a slow but lasting enthusiasm for this nursery of American missionaries, the first missionary college of Belgium, a country which has since then established numerous others. With a certain pride and satisfaction the representatives of Catholic Belgium pointed to the work done by their countrymen in the United States: "*La Blegique peut se glorifier d'avoir fourni aux Missions Catholiques des Etats-Unis d'Amérique un grand nombre d'ouvriers apostoliques, qui se sont répandus sur tout le sol de l'Union américaine, et ont pénétré chez les peuplades Indiennes, habitants primitifs de ces vastes contrées.*" The appeal is signed by Baron de Gerlashe, Chanoine Beelen, Comte de Theun de Meylandt, Comte de Limburg Stirum, Comte d'Hane de Potter, Richard Lamarche, Vicomte de Beughem, Maus Poncelet, Chevalier de Staes.

Although this appeal did not effect all the hoped-for results, it served to bring the subject of the American College to the notice of the people, and in consequence the institution never lacked the steady support of the Belgian Catholics, so that whenever Father Kindekens or his successors were sorely pinched for money, they would always meet with practical sympathy. It is an old adage that nothing succeeds more rapidly than success. As soon as the College became a substantial fact, proving that the original plan had been practicable, the American hierarchy began to take a friendly interest in it. After one year's trial it was evident that the College had before it a prosperous future. Bishops Spalding and Lefevre

now considered it their duty to officially inform the Holy Father of the successful beginning, and to ask his special blessing upon the prosperous continuance of the New College and its Rector. They addressed to Pius IX the following letter:

BEATISSIME PATER:

Quum, urgentibus nobis, probantibus etiam nonnullis ex compatribus nostris in Foederatis hisce Provinciis Americae, Belgii Episcopi a pluribus jam mensibus Collegium dictum *Immaculatae Conceptionis* in Urbe Lovanii constitui permiserint pro educandis et praeparandis, nostris pro missionibus, juvenidus et sacerdotibus Belgis, Germanis, aliisque regionum finitimarum; quumque experimento jam sit compertum spem vel maximam elucescere hoc Collegium, Maria Immaculata auspicante, uberrimos fructus esse laturum pro salute animarum in vastis hisce regionibus, ubi messis quidem multa, operarii autem pauci, et ubi, eheu! quamplurimi in dies miserrime depereunt defectu missionariorum; nos ad te, Beatissime Pater, magna cum fiducia confugimus, tanquam ad Patrem amantissimum et Pastorem totius gregis, a cujus apostolica sollicitudine nihil est alienum quod animarum saluti et bono reipublicae christianae possit proficere.

Hactenus nimirum in Belgio Catholico nullum hujusmodi exstitit Collegium pro missionariis ad exteras nationes efformandis; et cum hoc Collegium sit fundatum eo fine ut Belgos Germanosque nostris missionibus praeparet, pro certo habemus illud nullomodo posse officere fundationi Collegii Americani in urbe Roma, ubi juvenes nostri sub umbra Cathedrae Sancti Petri possint missionibus in patria disponi; quam fundationem a te, Beatissime Pater, adeo benevole exoptatam et commendatam, nos omni quo fieri poterit modo promovebimus.

Quapropter, Beatissime Pater, ad pedes Sanctitatis tuae humiliter provoluti, a te enixis precibus rogamus ut praedictum Collegium Immaculatae Conceptionis Lovanii fundatum digneris apostolica tua benedictione firmare et augere, ut auspice Sancto Petro, qui per os tuum loquitur, possit magis

in dies crescere et florescere ad plurimorum huc misere errantium conversionem et salutem.

Postulamus etiam, ut dignetur Sanctitas tua benedicere sacerdoti Petro Kindekens, qui a nobis, probantibus Belgii episcopis est delectus ad munus primi Rectoris praedicti Collegii, simulque dignetur benigne concedere quaedam privilegia quae Rector praedictus, probante Ordinario loci, Eminentissimo scilicet Cardinali Archiepiscopo Mechliniensi, a Sancta Sede pro majori spirituali commodo et profectu praedicti Collegii postulabit.

Oramus autem Deum quotidie ut Sanctitatem tuam diu servet incolumem.

Sanctitati tuae humillimi in Christo filii.

Datum Cincinnati, ubi convenimus ad Concilium Provinciale celebrandum, hac die 10. Maii, 1858.

† MARTINUS IOANNES SPALDING,
Episcopus Ludovicopolitanus.
† PETRUS PAULUS LEFEVRE,
Episcopus Zel. coadj. Adm. Detroitensis.

This letter was never answered by the Holy See. Did Pius IX really entertain any fears that this new Missionary College at Louvain might prove a hindrance to the establishment of the North American College which he desired so much to see founded in Rome? We can find no letter or document which might throw light on the matter. Pius IX, however, in later years repeatedly expressed his satisfaction at the success of the Louvain College, and in a private audience granted to the second Rector in 1868, he significantly remarked: "Both of us have undertaken to found American Colleges, but you have better succeeded than I." The records of the College show also that all the necessary faculties and spiritual favors which had been asked by the different Rectors were invariably and in the fullest measure accorded to the institution by the Holy See.

In the year 1860, the Very Rev. P. Kindekens was suddenly removed from the Rectorship and recalled to Detroit. Though a zealous and saintly priest, he was probably too

conservative, in some respects, for the progressive zeal of the two bishops who had been mainly instrumental in the establishment of the College, and were anxious of results by a quicker process than the traditional methods of the old countries. And so, one fine day, Father John De Nève, a fellow-priest from Detroit, arrived unexpectedly in Louvain, bearing a letter which appointed him the new Rector of the College.

Mgr. De Nève had shown himself to be a man of uncommon ability for practical matters. An excellent administrator and a shrewd financier, he enlarged the property and buildings, and brought the College to a marked degree of material security, while he increased the number of students, so that in 1863 the theological department had forty students who were preparing themselves for missionary duty in America. At the end of the first year, in which his wise and prudent direction of affairs plainly manifested itself, Mgr. De Nève had the satisfaction of receiving for his College the first public recognition from the American Episcopate. In the Pastoral Letter of the Bishops assembled at the Third Provincial Council of Cincinnati, the Fathers expressed their approbation in the following terms: "We take much pleasure in thanking our Venerable Brothers, the Cardinal Archbishop and the Bishops of Catholic Belgium, for the truly Christian and noble zeal which has prompted them to lend their aid to the establishment of the American College of the Immaculate Conception at Louvain, the seat of the ancient and illustrious Catholic University which has shed so much glory on the Catholic Church. This College, founded with the praiseworthy concurrence of some Bishops of our Province, has already sent eleven zealous and efficient missionaries to our Church, and we anticipate much good to our holy Religion as likely to result from its continuance and prosperity, of which we are well assured. We bespeak for it the continued benevolent interest of the Belgian Prelates."

The College found an honorable mention in the Second Plenary Council of Baltimore which was presided over by one of its founders, Archbishop Spalding. After refer-

ring to the hopeful enterprise in Louvain, the Council continues in the following strain : *Cujus jam fructus plurimos ac saluberrimos percepimus. Novennio enim, ex quo fundatum est, plusquam quinquaginta missionarios ad nos misit, qui in vinea Domini excolenda laborarent.* (No. 449).

In 1871 Mgr. De Nève was stricken with an illness that deprived him of his splendid faculties of mind and obliged him to retire from the College. The learned Professor of Dogmatic Theology, Rev. Edmund J. Dumont, took charge. Father Dumont had also been a missionary priest belonging to the Diocese of Detroit, from which, by a singular coincidence, all the Rectors of Louvain College, the present Rector included, have been drawn. Mgr. Dumont did not long hold his position ; he was promoted in 1873 to the Bishopric of Tournai (Belgium).

The Very Rev. J. J. Pulsers, Professor of Canon Law, succeeded Bishop Dumont, and remained in charge, having obtained the necessary faculties of the Propaganda for that purpose, until 1881. Father Pulsers held the Rectorship under trying circumstances. The firmness of his priestly character, coupled with great singleness of purpose, enabled him to keep up the high standard of the College, and to send many an efficient missionary to the Western shore. His former pupils gratefully appreciate his theological works especially the lithographed treatises *De Sponsalibus et Matrimonio; De Jure et Justitia; De Contractibus*, and his admirable *Adnotationes in Rituale Romanum.* His instructions on missionary life in America were eminently practical.

Mgr. De Nève, restored to health, returned to his post in 1881, and worked with tireless energy at his loved College until renewed infirmities forced him to resign the Rectorship and to quit, in March 1891, the scene of his enduring labors in behalf of the Church in America.

At this juncture the Holy See took a more immediate interest in the management of the College than had been hitherto the case. The Third Plenary Council of Baltimore had formed an Advisory Committee of American Bishops who had submitted to the Holy See the names of candidates

for the vacant Rectorate. Pope Leo XIII appointed the Very Rev. John Willemsen to succeed Mgr. De Nève.

Intellectually, Mgr. Willemsen is a bright ornament of the College. He is recognized as one of the ablest theologians in Louvain which can surely boast of a respectable galaxy of divines. As a linguist, especially as Latinist, he has no peer among the professors of the University. His administrative talents, too, have been thoroughly tested in the five years of his Rectorship. To his management the College owes the beautiful memorial chapel, which is the generous and affectionate gift of former pupils to their *Alma Mater;* he has also built a large dining hall and new quarters for professors; the chapel, lecture hall, and all the rooms of the Seminarians have been provided by him with steam heating. Some time ago he purchased a considerable tract of land adjoining the College for the purpose of building, as soon as possible, a new and more spacious lecture hall, reading room, gymnasium, etc.

The course of studies pursued by the pupils of the American College is at present of an eclectic nature, according to our motto: The best is not too good for future American missionaries. Our Seminarians attend lectures on theology at the celebrated *Collegium Maximum* of the Jesuit Fathers; higher metaphysics and other special classes are taken by the Seminarians at the University, whilst the College faculty supplies in the halls of the Seminary certain other branches of study with a special view to the particular wants and missionary conditions in the United States.

Students of more than ordinary talent are permitted to follow a special, higher course, and take degrees at the University. The conversational language of the College is English, which all are obliged to use, though many nationalities are represented. There are eighty-two theologians inscribed on the College roll this year. Of these 14 are Flemings, 2 Walloons, 2 Bohemians, 4 Poles, 16 Rhinelanders, 3 Westphalians, 4 Hessians, 12 Americans, 10 Hollanders, 8 Irishmen, 2 Brandeburgers, 2 Wurtembergers, 2 Thuringians, 1 Badenser. This fusion of national elements destroys the

poisonous spirit of nationalism, and produces a healthy cosmopolitan feeling, most desirable in the young missionary. No one is admitted to the College unless he have the intention of becoming a secular priest in America. Students who pay their tuition have the right of choosing any diocese they please amongst those whose bishops are patrons of the College. Those who do not secure their own tuition are presented to bishops who may be willing to assume payment of their expenses. The tuition is one hundred and forty dollars *per annum.* There is but one scholarship guaranteed by a burse. The Holy See is anxious that similar burses be founded in the interest of the American missions. The only regular support which the College annually receives comes from two German Mission Societies; the Ludwig Missions-Verein, of Munich, contributes two thousand marks, and the Leopoldinen-Stiftung, of Vienna, gives five hundred florins each year.

Rome placed its seal of final approbation on the College when Leo XIII on June 18, 1895, ratified and confirmed the Constitutions and rules which had been submitted to the Cardinals of the Propaganda by the Advisory Committee of American Bishops. In transmitting them to the Rt. Rev. Rector, Cardinal Ledochowski wrote: *Maxime exopto ut florentissimus istius collegii status per diligentem istarum Regularum observantiam conservetur, imo in dies augeatur.*

In the same Constitutions the city of Louvain is called *unum ex insignibus catholicae scientiae centris.* Are we not justified in calling it *the* centre of Catholic science? What other city in the world displays such scientific activity as Louvain? It is eminently a city of the Muses. If you go through its streets you hardly meet a man who is not either a professor or a student. Grouped around this ancient and celebrated university, with her army of professors and her 1,800 students, there are the various colleges of missionary societies or religious orders which add their *éclat* to this beehive of intellectual life. Just at present the pleasant though quaint old city shelters over three thousand students, and all its aspects, and the surroundings help to make it an ideal

place for a seat of learning. The "soothing groves" that lie close to it, the shaded boulevards that encircle it, the numberless historic associations connecting it with great events in the past, contribute to make it the Christian Athens of modern times. Cardinal Newman, speaking of the ideal site of a university, refers to this ancient town of Louvain, quoting the words of one of its noblest sons, Justus Lipsius: "No city seems, from the disposition of place and people, more suitable for learned leisure than Louvain. Can a site be healthier or more pleasant? The atmosphere, pure and cheerful; the space, open and delightful; meadows, fields, vines, groves, nay, I may say, a *rus in urbe.* Ascend and walk around the walls; what do you look down upon? Does not the wonderful and delightful variety smooth the brow and soothe the mind? You have corn, and apples, and grapes; sheep and oxen; and birds chirping or singing. Now, carry your feet or your eyes beyond the walls; there are streamlets, the river meandering along; country houses, convents; copses or woods fill up the scene, and the spots for simple enjoyment."

Such is the place where our youthful aspirants are making ready to fight the battles of the Lord in America, under the auspices of Mary Immaculate, to whom they sing on festive days:

Audi, Mater, preces nostras:
Robur adde cordibus,
Ad certandas Dei pugnas
Velis nos instruere.

Sub vexillo Tui Nati
Ad bellandum gradimur,
Da nos gressus Crucifixi
Praedicantes insequi.

Fac nos omnes laetabundos
Te Patrona, strenue
Exsilire praedicatum
Fidem in America.

Chorus: O sodales supplicemus
Matrem semper Virginem,
Ut illaesos nos conducat
Omnes in Americam.

Louvain, Belgium. WM. STANG, D. D.

THE PONTIFICAL DECLARATION OF THE INVALIDITY OF ANGLICAN ORDINATIONS.

(*Continued.*)

XXI.

IN our study, hitherto, of the subject of Anglican Ordinations, we ascertained from authentic Papal documents and the decrees of the Sacred Congregation of the Holy Office what view the Roman Pontiffs have constantly taken of this matter, and what was the unvarying practice followed by the Holy See, from the time when the validity of these Ordinations was first made subject of inquiry in 1553 down to our own days. The clear and inevitable conclusion to which this study led us was identical with that expressed in the Bull of Leo XIII, namely, "*That the controversy lately revived had been, long before, definitely settled by the Apostolic See.*" [1]

An authoritative declaration of this kind, coming from the infallible Head of the Church and the trusty custodian of the divine institution of the Sacraments, might have sufficed to put an end to the inopportune polemics, renewed of late not only among Anglicans, but even among a certain class of Catholic writers. However, the Holy Father was wisely anxious to extend all desired help to men of good will. Hence he writes, "Since there is nothing we so deeply and ardently desire as to be of help to men of good will by showing them all possible consideration and charity, therefore, we decided that the Anglican Ordinal, which contains the essential point of the whole question, should be anew and very carefully examined." [2] By uniting with the argument drawn from authority, what might be called the internal

1 "*Controversiam temporibus nostris excitatam, Apostolicae Sedis iudicio definitam multo antea fuisse.*

2 "Quoniam nihil nobis antiquius optatiusque est quam ut hominibus recte animatis maxima possimus indulgentia et caritate prodesse, ideo iussimus in Ordinale anglicanum, quod caput est totius causae, rursus quam studiosissime inquiri."

evidence, he wished to strengthen his august decision by a two-fold argument which might appeal to our reason; namely, by the supreme and infallible judgment which pronounces it, and by the objective evidence which demonstrates its truth. Such evidence we have from the very *Ordinal* of Edward VI, which examined in itself and its historical adjuncts, exhibits two essential defects vitiating all the Orders conferred by it. These two defects are those of valid *form* and of proper *intention.*

XXII.

In the Sacrament of Orders, as in the other Sacraments, a careful distinction is made by the Church between what is merely *ceremonial* and what is *essential* in the rite of administration. The ceremonial may vary; and though prescribed by the law, its omission does not invalidate the rite; but the *essential* element in the rite never varies and is necessary for its validity. The former is of ecclesiastical institution, the latter of divine institution.

With regard to the essential part, theologians distinguish two elements: the *matter* and the *form.* The matter is the sensible thing of which use is made; the form are the words which determine and elevate the sensible thing to the condition and efficacy of a *practical sign* of grace, so that it may signify and produce a determinate internal and spiritual effect. The matter of the Sacrament, as in physical compounds, is the determinable and perfectible element with respect to the form, which is its determining and perfecting element. Thus in Baptism, defined by the Apostle: *The laver of water in the word of life,*[1] the washing by water is the sensible thing, or the matter; but to this must be joined the word of life, or the form, which determines its meaning, and constitutes, together with it, the complete sacramental sign, which has the special power of cleansing and sanctifying the soul.

1 *Lavacrum aquae in verbo vitae.* Ephes. v, 26.

What is true of Baptism must be equally true of the Sacrament of Orders and of the other Sacraments in the New Law. In every case, to use the well-known expression of St. Augustine, *the word is joined to the element, and it becomes a Sacrament.*[1] St. Thomas Aquinas, speaking in general of the *form* of the Sacraments, says :[2] "In all compounds of matter and form the principle of determination is found in the form, which is somehow the end and terminus of the matter, and hence a determined form is more necessary for the *being* of a thing than determined matter. . . . Hence, whilst in the Sacraments we require determined sensible matter, *we require much more a determined form of words.*

That is to say, since the sacramental form gives to the matter of the Sacrament a distinct signification, it is necessary that the terms which make up the form should express precisely the things which are to be signified. In fact, the form as an intrinsic cause has no other purpose than to communicate its own being to the matter. The form of itself actualizes a thing, since of its very essence it is actuality.[3]

If, therefore, the words of the sacramental form have in them no determined signification, it is impossible that, in conjunction with some sensible thing likewise undetermined in its signification, they should constitute a practical sign, signifying the determined grace which it produces, and at the same time producing the determined grace which it

1 Accedit verbum ad elementum, et fit sacramentum. *Tract. LXXX in Ioann.*, n. 3. Migne, P. L. vol. 35, p. 1840.

2 Summa Theol. III p. quaest. 60, art. 7. In omnibus compositis ex materia et forma, principium determinationis est ex parte formae, quae est quodammodo finis et terminus materiae, et ideo principalius requiritur ad *esse* rei determinata forma quam determinata materia; . . . Cum igitur in sacramentis requirantur determinatae res sensibiles, quae se habent in sacramentis sicut materia, *multo magis requiritur in eis determinata forma verborum.*

3 Forma per se ipsam facit rem esse in actu, cum per essentiam suam sit actus. Summa Theol. I p., quaest. 76, art. 7.

signifies. From this it follows that it is absolutely necessary to have different Sacraments, and therefore to have for each Sacrament a distinct determined form.[1]

XXIII.

This is true in a peculiar manner of the Sacrament of Orders, the matter of which, as Anglicans admit, consists in the *imposition of the hands.* Now the imposition of the hands is not a sign which has but one meaning, nor does it of itself signify a determined grace. It is, in fact, common to the Orders of the Episcopate, of the Priesthood and of the Diaconate, and it is found also in the Sacrament of Confirmation. In order, therefore, that it may signify the grace of Orders rather than of Confirmation, and in Orders the grace of the Episcopate rather than that of the Priesthood, or that of the Diaconate, some determination is required, which, as we have stated above, can be derived only from the form which expresses the gift, the power or the order to be conferred.

It is the absence of this determining expression which contributes the first, though not the only, *defect of form* vitiating all the Ordinations performed according to the *Ordinal of Edward VI*, which had been substituted, as we have said, for the Catholic Pontifical in 1550. Let us take, for example, the *form* prescribed in the consecration of a Bishop, which, according to the opinion of the compilers of the *Ordinal*[2] is the following: "*Receive the Holy Ghost*, and remember that thou stir up the grace of God, which is in

1 Such is the doctrine summarily stated by the Sovereign Pontiff in his Bull: "All know that the Sacraments of the New Law, as sensible and efficient signs of invisible grace, ought both to signify the grace which they effect, and effect the grace which they signify. Although the signification ought to be found in whatever belongs to the essence of the rite—that is to say, in the matter and form—it nevertheless belongs chiefly to the form; since the matter is determined, not by itself, but by the form."

2 See later, on Paragraph 29.

thee by imposition of hands. For God hath not given us the spirit of fear, but of power and of love and of soberness."[1]

The whole substance of this form is contained in the first three words: *Accipe Spiritum Sanctum*, which of themselves have absolutely no determined signification, since they express simply an invocation of the Holy Ghost, which, together with the imposition of hands, may be used in any ceremony without a Sacrament being thereby conferred.[2] Nor can it be said that the signification of these words is determined by what follows: *and remember that thou stir up the grace*, etc.; for these words neither indicate nor express the bestowal of a determined grace; they are rather an admonition to the elect to stir up in himself a gift which he is supposed to have already received. Thus, when St. Paul made use of the same words to Timothy[3] he did not confer a sacred Order, but he supposed him already ordained. Nor can it be said that the grace, mentioned by the Apostle, is in any *determinate* sense the grace of the Episcopate, since many interpreters hold the contrary opinion; and this is conformable to the interpretation of the Council of Trent, which applies these words to the Sacrament of Orders in general.[4]

1 "Accipe Spiritum Sanctum, ac memento ut resuscites gratiam Dei quae in te est per manuum impositionem. Non enim dedit nobis Deus spiritum timoris sed virtutis et dilectionis et sobrietatis."

2 "From a large number of testimonies of the Fathers, especially of St. Cyprian (Epist. 69, 11; 71, 2) it is evident that in the reconciliation of public sinners, and in the admission of heretics into the Church, the Bishop and the priest were wont to make use of a solemn imposition of hands to communicate to them the Holy Ghost, which *is the remission of sins and the bond of unity and peace.*" See *Thalhofer Liturgik*, 1883, I, p. 646.

3 Epist. ii to Timothy, i, 6.

4 "Whereas, by the testimony of Scripture, by Apostolic tradition, and the unanimous consent of the Fathers, it is clear that grace is conferred by sacred ordination, which is performed by words and outward signs, no one ought to doubt that Order is truly and properly one of the seven Sacraments of Holy Church. For the Apostle says: I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands. For God has not given us the spirit of fear, but of power and of love and of sobriety." (Sess. xxiii, chap. 3.)

If, therefore, it is maintained that as for the validity of all the Sacraments so for that of Sacred Orders there must be a determined form, it necessarily follows that the Anglican Ordinations, performed with the undetermined forms of the *Ordinal* of Edward VI, are invalid and null.

XXIV.

The necessity of having in the Ordinations a form in itself determined is deduced, not only *a priori* from the philosophical concept of the form, but also *a posteriori* from the fact that no form has ever been used or accepted by the Church as valid, which did not make at least an express mention either of the Order or of the power which was to be conferred by it. We say *at least*, because it is understood that the determination required in the form does not necessarily call for an explicit mention of either the one or the other, much less need it separately express the *principal effect* of the Order conferred. If, with the designation of the Order or of the power, the principal effect is *also* expressed, as is done in some forms, so much the better; but if it is simply omitted (*not deliberately excluded*), the argument remains in its whole force.

To demonstrate clearly and briefly what we have asserted, we present here a compendium of the forms of consecration, which, in the different Liturgies recognized by the Church, are used simultaneously with the imposition of hands.*

Ancient Roman Liturgy.	For Diaconate	For Priesthood.	For Episcopate.
	Super hunc quoque famulum tuum, quaesumus Domine, placatus intende, quem tuis sacris altaribus serviturum in officium *DIACONII* suppliciter dedicamus.	Da, quaesumus, Omnipotens Pater, in hos famulos tuos *PRESBYTERII* dignitatem.	Et idcirco his famulis tuis, quos ad *SUMMI SACERDOTII* ministerium elegisti, hanc quaesumus, Domine, gratiam largiaris . . .

*For the texts of the Liturgies quoted in the compendium, see *ASSEMANI, Codex Liturgicus Eccles. Universae*, Tomes VIII, IX, XI; *Bibliotheca Orientalis*, Tom III; *MORIN, De Sacris Eccles. Ordinationibus: DENZINGER, Ritus Orientalium; DUCHESNE, Origines du culte chretien; MASKELL, Monumenta Ritualia*, etc., etc.

	For Diaconate.	For Priesthood.	For Episcopate.
GREEK LITURGY.	. . Ipse, Domine, et hunc quem tibi a me promoveri complacuit ad *Diaconatus* munus, in omni honestate fidei sacramentum in pura conscientia tenentem conserva; gratiam vero *Stephano* protomartyri tuo in opus ministerii huius a te primum vocato concessam, largire.	Deus . . qui denominatione *Presbyteri* eos honorasti qui digni iudicati sunt in eo gradu sancte administrare verbum veritatis tuae. Ipse omnium Domine hunc quem tibi a me promoveri complacuit, in conversatione inculpata . . hunc gratiam Sancti tui Spiritus recipere complaceat.	Ipse omnium Domine confirma et corrobora hunc electum tuum, ut per manum mei peccatoris et adsistentium ministrorum et coepiscoporum Sanctique Spiritus adventu, virtute et gratia subeat *dignitatem Episcopalem.*
SYRO-MARONITE LITURGY.	For Diaconate. Tu Domine in hac hora aspice servum tuum et demitte in eum gratiam Spiritus Sancti . . . . et quemadmodum gratiam dedisti *Beato Stephano*, quem primum vocasti ad hoc *ministerium*, ita concede ut super hunc quoque servum tuum veniat auxilium de coelo.	For Priesthood. Elige eum per gratiam tuam et promove per misericordiam tuam hunc servum tuum, qui propter multam tuam benignitatem ac donum tuae gratiae praesentatus est hodie ex ordine diaconorum ad gradum altum et sublimem *presbyterorum.*	For Episcopate. Tu qui omnia potes, etiam hunc servum tuum quem dignum praestitisti qui a te recipiat sublimem *Episcoporum ordinem* . . . exorna omnibus moribus, . . . virtutibus, etc.
NESTORIAN LITURGY.	For diaconate. Domine Deus . . qui elegisti Ecclesiam sanctam tuam et suscitasti in ea Prophetas et Apostolos et Sacerdotes et Doctores . . ac in ea quoque posuisti *Diaconos* . . . et quemodum elegisti *Stephanum* et socios eius, ita nunc quoque, Domine . . da servis tuis istis gratiam Spiritus Sancti, ut sint *Diaconi* electi.	For priesthood. Tu ergo Deus magne virtutem . . respice etiam nunc in hos servos tuos et elige illos electione sancta per inhabitationem Spiritus Sancti . . et elige illos ad *sacerdotium.*	For episcopate. Tu, Domine, etiam nunc illumina faciem tuam super hunc servum tuum, et elige eum electione sancta per Spiritus Sancti unctionem, ut sit tibi *Sacerdos perfectus* . . . et confirma eum per Spiritum Sanctum in ministerio hoc sancto ad quod ascendit.

ARMENIAN LITURGY.

FOR DIACONATE	FOR PRIESTHOOD.	FOR EPISCOPATE.
Da ei, Domine, virtutem et gratiam *Sancti Stephani* protomartyris tui et *primi Diaconi;* ut repletus Spiritu tuo Sancto permaneat immaculatus in ministerio mensae tuae sanctae.	Exaudi, Domine, et nunc vocem deprecationum nostrarum, et quem elegisti et ad *presbyteratum* recepisti famulum tuum hunc, nunc ordinatum, immobilem conserva in hoc *sacerdotio* ad quod vocatus est.	Divina coelestis gratia vocat hunc N. ex Sacerdotio ad *Episcopatum* . . Ego impono manus; Omnes orate ut dignus hic fiat gradum *Episcopatus* sui immaculatum custodire. (Here follows *the prayer.*)

The same *explicit* determination is found also in the forms of consecration of the ancient *Gallican Liturgy*[1], of the *Liturgy of the Jacobites of Alexandria*[2], of the *Liturgy of the Jacobites of Syria*[3], of the *Coptic Liturgy*[4], and of that of the *Apostolic Constitutions*[5]. This constant uniformity is admitted by all, even by the few Catholic writers who, before the publication of the Bull of Leo XIII, undertook to defend with more or less impartiality the cause of the Anglicans. Mgr. Gasparri writes thus[6]: "All the prayers (of consecration), employed in the approved ritual of the Church: 1° are prayers which refer to the ordination; 2° appeal to the mercy of God for the graces which are necessary for the person to be ordained in his new state; 3° mention in some manner the ordination of which there is question[7]. The Abbé Boudinhon, in October, 1895, was equally explicit[8]. In his opinion, "All the Catholic formulas of ordination are con-

1 Assemani, *op. cit.* VIII, 10, 13, 17.

2 Morin, *op. cit.* pp. 444-445; Denzinger, Ritus Orientalium, II, 24.

3 It is the same as that used by the Syrian Maronites. See above.

4 Denzinger, *op. cit.* II, pp. 7, 21, 23.

5. *Sanct. Apost. Const.*, l. VIII, c. III. *De Mystico Ministerio*; pp. 52-56; J. B. Pitra, *Iuris Eccles. Graec. Historia et Monumenta*, Roma, 1864.

6. *De la valeur des Ordinations anglicanes*, Paris, 1895, p. 40.

7. "Toutes les prières (consecratorie), employées ou approuvées par l'Église: 1° sont des prières relatives à l'ordination; 2° appellant sur l'ordinand, de la miséricorde de Dieu, les grâces qui lui sont necessaires dans don nouvel état; 3° nommant d'une manière ou d'une autre l'ordination dont il s'agit."

8 In the *Canoniste Contemporain* (Sept.-Oct. 1895). Of one of his posthumous scruples we shall speak later.

structed after a uniform type."[1] Now, this type always contains an express mention of the Order or of the power which is to be conferred. According to his judgment he points out the following: "O God, who . . . . look mercifully upon this Thy servant whom Thou hast deigned to call to the *Diaconate* (to the *Priesthood*, to the *Episcopate* or *Supreme Priesthood*); grant him Thy grace that he may worthily and usefully exercise the functions of *this order*." [2]

XXV.

It is easy, therefore, to understand what is the *defect of the form* which renders the Orders conferred according to the *Ordinal of Edward VI*, invalid and null. The forms prescribed by it for the ordination of priests, and for the consecration of Bishops, are at variance with the *essential type*, which has constantly and universally been followed in all the Liturgies of the east and west. Whilst this type employs always the *deprecatory* form, and is clearly determined, the Edwardine rite is exclusively *imperative*, and does not contain a determination of any sort whether of the Order, or of the power, or of the principal effect.

This proposition needs no further proof. The Anglicans themselves recognized its truth when, in 1662, during the reign of Charles II, they undertook to change the forms of the Edwardine ritual, at least in part. Thus they added to the words of consecration: *Receive the Holy Ghost*, the following: *for the office and work of a Bishop in the Church of God*.[3] But this modification having been introduced *one hundred and three* years after the consecration of Parker, and *one hundred and ten* years after the abolition of the ancient

1 "Toutes les formules catholiques d'ordination sont construites d'après un type uniforme."

2 Deus qui . . . , respice propitius super hunc famulum tuum quem ad *Diaconatum* (respective *Presbyteratum* vel *Episcopatum* seu *Summum sacerdotium*) (vocare dignatus es; da ei gratiam tuam ut munera *huius ordinis* digne et utiliter adimplere valeat."

3 In officium et opus episcopi in Ecclesia Dei.

rite as contained in the Catholic Pontifical, could not possibly render valid the previous Ordinations administered with an essentially defective form; nor could they render valid the subsequent Ordinations, which were equally defective, for the reason that they were performed by persons who were not really Bishops, and, therefore, had no more power or aptitude for ordaining than is conceded to simple laymen. Hence, the Bull of Leo XIII justly observes that "Even if this addition could give to the form its *requisite signification*, it was made too late—a full century having elapsed since the adoption of the Edwardine Ordinal, so that the Hierarchy, having become extinct, *there remained actually no power of ordaining.*"[1] In other words, the remedy, if the modification introduced in 1662 can be called such, was applied too late, *Cum mala per longas invaluere moras!*

XXVI.

The defenders, both old and new, who maintain the sufficiency of the *Ordinal* of Edward VI are indeed of the same opinion. They hold that the change introduced into the Ordinal in 1662, is of no account in rectifying the error of the previous form, and hence they have sought to uphold the argument for the validity of their Orders by other methods.

Accordingly, some of the Anglican apologists deny altogether the necessity of mentioning the Order, or the power which is to be conferred by the act of consecration. Such is, for example, the opinion of the Anglican divines, Messrs. Lacey[2] and Puller,[3] whose opinions, we regret to say, the Abbé

1 "Eadem adiectio, si forte quidem *legitimam significationem* apponere formae posset, serius est introducta, elapso iam saeculo post receptum Ordinale Eduardianum; quum propterea Hierarchia extincta, *potestas ordinandi iam nulla esset.*"

2 *Dissertationis Apologeticae de Hierarchia Anglicana Supplementum. Rome, 1896.*

3 *The Guardian*, Sept. 30, 1896. pp. 1473-1474.

Boudinhon seconded, July, 1896,[1] although he had previously, in October, 1895, expressed the opposite conviction.

It will be enough to cite the words of Mr. Lacey, copied by Mr. Puller, and supported by the Abbé Boudinhon. He writes: "I answer that the mention of the Order is not absolutely necessary . . . . For in the *Canons of St. Hippolytus* we find certain prayers for conferring Orders in the Roman Church, evidently employed in the second or third century, of which *the one used in the ordination of Deacons positively makes no mention of the degree or order of Deaconship.*"[2] We shall not here discuss whether the Canons cited are truly those of St. Hippolytus, and belong really to the second or third century;[3] or whether they are of Roman and Western origin, or must be traced to Eastern sources;[4] nor is it necessary to examine the correctness of the text as cited by Mr. Lacey in a Latin translation made by a German, not from the original (which is not known), but from an Arabic translation, which was itself a translation from another translation, supposed to have been Coptic.[5] There is much divergence of opinion among the learned on these points, so that it savors of triviality unworthy a scholar to attempt to undo the unquestioned and combined testimony drawn from the authentic Liturgies of the East and West, by having recourse to the questionable authority of some canons, which are, in all probability, apocryphal or interpolated.

1 *Revue Anglo-Romaine*, July 14.

2 "Respondeo mentionem ordinis non esse absolute necessariam . . . Extant enim in *Canonibus Hippolyti* orationes pro ordinibus conferendis in Ecclesia Romana, ut videtur, saeculo secundo vel tertio usurpatae quarum *ea quae pro diacono assignatur nullam prorsus gradus mentionem habet.*" *Op. cit.* p. 20.

3 Cf. *FUNK, Die Apostolischen Konstitutionen*, Rottenburg, 1891, chap. VIII, pp. 243 and foll.; *BARDENHEWER, Patrologie*, Freiburg, 1894, p. 132.

4 Cf. *DUCHESNE Bulletin Critique*, February 1, 1891, pp. 41–46.

5 Cf. *HANS ACHELIS, Die Canones Hippolyti*, Leipzig 181, p. 211; *DUCHESNE*, l. c. *The Tablet*, Dec. 5, 1896, p. 902.

To refute Mr. Lacey's argument from the *Canons of St. Hippolytus* we need only compare his assertion with the text, such as it is, of the Canons referred to. This is what we read under No. 5:

"In the ordination of a *Deacon*, let the separate canons be observed, and let this prayer be said over him, for he does not belong to the Priesthood, but to the *Diaconate* as (it behooves) a servant of God. Let him minister to the Bishop and to priests in all things . . . Such is that *Deacon* of whom Christ said: If any man minister to me, him will my Father honor. Let the Bishop lay his hand on *him*, and recite the prayer over *him*, saying: O God, Father of our Lord Jesus Christ, we pray Thee earnestly to pour out Thy Holy Spirit upon Thy servant N. and *to prepare him with those, who serve Thee according to Thy pleasure* AS STEPHEN . . . Receive his *service* through our Lord Jesus Christ."[1]

With these words before our eyes, and remembering that in all the Oriental Liturgies the Order of the Diaconate is formally expressed as relating in an especial manner to the proto-martyr St. Stephen, the first Deacon, ordained by the Apostles, let the reader judge the truth of the proposition of Mr. Lacey, viz: *In the Canons of St. Hippolytus . . . the oration used in the ordination of Deacons makes positively no mention of the order of Deacons.* Moreover, according to Achelis,[2] quoted by Mr. Lacey, there is a striking affinity between the supposed *Canons of St. Hippolytus* and Book VIII of the *Apostolic Constitutions;* the latter thus appear to

1 "Si ordinatur *Diaconus*, observentur canones singulares, et dicatur haec oratio super eum, neque tamen ad presbyteratum pertinet, sed ad *Diaconatum* sicut (decet) famulum Dei. Serviat autem episcopo et presbyteris in omnibus rebus . . . Talis revera est *Diaconus* ille, de quo Christus dixit; si quis mihi ministraverit, honorificabit eum pater meus. Episcopus autem manum imponat *ei* et hanc orationem dicat super *eum* loquens: O Deus pater Domini nostri Iesu Christi, rogamus te enixe ut effundas spiritum tuum sanctum super servum tuum N. *eumque prepares cum illis, qui tibi serviunt secundum tuum beneplacitum* SICUT STEPHANUS . . . Accipe servitium eius per Dominum nostrum Iesum Christum."

2 Die Canones Hippolyti, p. 27.

be, on the whole, only a copy of the former.[1] Now, in Book VIII, the *Apostolic Constitutions*, we find the following prayers for the consecration of the Deacon:[2] "O, Almighty God, turn Thy face towards this Thy servant, elected for Thy *ministry* (*ΔΙΑΚΟΝΙΑΝ*), and impart to him the Holy Ghost and power AS Thou didst impart it to the proto-martyr *Stephen*."[3]

The word *ministry* (*ministerium*), used in the Constitutions, corresponds without doubt with the word *service* (*servitium*), which is found in the translation (savoring of German origin) of the Canons; now *ministry* (*ministerium*) is precisely the *Diaconate* (*diaconia*). In both places the *ministry* or the *service* (if the reader prefer) is more than sufficiently determined; for it is that of St. Stephen, that is to say, the *Diaconate*. We may observe here that the two forms of consecration in which we are presently interested, namely, those of the Episcopate and Priesthood, are clearly expressed in the same Canons.[4] They conform perfectly to the type of all the other Liturgies in the specific mention of the Order to be conferred.

It follows, then, that the Canons attributed to St. Hippolytus, instead of presenting a serious difficulty against the doctrine asserted in the Bull of Leo XIII, rather furnish a confirmation of the same, and with it a very valid argument against the sufficiency, and, therefore, against the validity

1 Even *Funk* (l. c.) admits this relationship, only in an opposite sense.

2 *Sanc. Apost. Constit.*, lib. VIII, c. III, *De Mystico Ministerio*, p. 52. *J. P. Pitra, op. cit.*

3 "Deus Omnipotens, ostende faciem tuam super servum tuum hunc, electum tibi in *ministerium* (ΔΙΑΚΟΝΙΑΝ) et imple eum Spiritu Sancto et virtute, SICUT STEPHUNUM protomartyrem implevisti."

4 See the text in ACHELIS *op. cit*, can. III and IV, pp. 42 and fol. In the form for the Episcopate we read: "Grant him also, O Lord, the *Episcopate* and a merciful spirit and power" a. s. f.; ("Tribue etiam illi, O Domine, *Episcopatum* et spiritum clementem et potestatem," etc.) For the Priesthood the rubric says: "The same prayer is said over him (the Priest) as over the Bishop, with the sole exception of the word *Episcopate*." ("Eadem oratio super eo (Presbytero) oretur tota ut super episcopo, cum sola exceptione nominis *episcopatus*.") Ibid., n. 31, p. 61.

of the vague and undetermined forms of consecration prescribed in the Ordinal of Edward VI.

XXVII.

Somewhat more plausible, though not any more genuine, than the preceding is the argument drawn by the defenders of the Anglican *Ordinal* from the existence of a supposed Decree, in which the Holy Office is claimed to have declared valid the ordination of Coptic priests although conferred, like the Anglican Ordination, by the imposition of hands and with the undetermined form, *Receive the Holy Ghost.* The Decree to which allusion is made under date of "Wednesday, April 9, 1704," is said to be the following: "The ordination of a Priest by the imposition of hands and the pronouncing of the form (*Receive the Holy Ghost*) as proposed in the doubt, is valid; but the ordination of a Deacon by the mere imposition of the Patriarch's cross, is by all means invalid."[1]

1 "Ordinatic presbyteri cum manuum impositione et formae prolatione (*Accipe Spiritum Sanctum*), prout in dubio, est valida; sed diaconi ordinatio cum simplici crucis patriarchalis impositione omnino invalida est." From the authentic Acts of the Archives of the Holy Office (Fasc. XIII, fol. 140 and fol.) we take the following particulars necessary for understanding the proposed case. On October 20, 1703, the S. Cong. de Prop. Fide sent to the Supreme Congr. of the Holy Office six doubts proposed by the Rt. Rev. P. Giuseppe di Gerusalemme, of the Friars Minor Reformed, Prefect Apostolic of the Missions of Ethiopia. The second of these was, "Whether the Abyssinian Priest or Monk is legitimately ordained, and consequently, whether, after becoming a Catholic, he can and ought to be admitted to the exercise of the order." The Cardinals, judges of the Supreme Congregation, selected as consultor Giovanni Damasceno "to report and express his opinion concerning the questions" ("ut referat et sententiam suam exprimat de quaesitis"). The consultor answered: "*So far as the Ethiopians use the Jacobite or other rite,* in which their priests are ordained by the imposition of hands, their ordination is valid. ("*Quatenus Aethiopes Iacobitarum vel alio ritu utantur,* in quo eorum sacerdotes seu monachi per manuum impositionem ordinentur, eorum ordinatio est valida.) This decision was referred to the Pontiff on Thursday, February 14, 1704; but was not approved by him. The answer of the Pontiff is recorded by the Assessor: "The Pontiff orders me to inquire from P. Giuseppe and *from others versed in the rites of the Abyssinians,* by what *form* the sacred Orders and the Priesthood are conferred by the schis-

It is true, that if we granted the Decree to be, as claimed, genuine, and if it were to be understood in the sense given to it, namely, that *only the three words* quoted from it constitute the adequate form of the valid ordination to the Priesthood, there would be a certain appearance of truth in the allegation that the Holy See has contradicted its own decision, since, while in 1896 it condemned as insufficient a form found in the Anglican Ordinal it had approved as sufficient, in 1704, the same form in the Coptic Ordinal.

But both suppositions are entirely false. In the first place, the text cited by the Anglican writers is not that of a genuine Decree of the Holy Office. The authentic acts of the S. Congregation plainly show not only that the Decree never existed; but, moreover, that when a question of this kind, made in different form by one of the consultors, was presented to Clement XI on two occasions, he each time expressly refused to approve it.[1]

matical Bishops of Ethiopia, and then that the question be formulated and proposed anew." ("SSmus mandavit pariter per me exquiri ab eodem P. Iosepho et *ab aliis peritis rituum Abissinorum,* qua praesertim *forma* conferantur ordines etiam sacri et presbyteratus ab episcopis schismaticis Aethiopiae, et deinde confici et proponi novum quaesitum.") The new question was prepared and proposed in the following terms: "Since in Ethiopia it is necessary for those who are to be ordained to go from the most remote parts to the city in which the schmismatical Archbishop resides to be ordained, and since he does not ordain until 8,000 or 10,000 of those to be ordained are assembled in that city, it happens that at times he ordains three or four thousand or more in one day. He makes those who are to be ordained to the Priesthood stand in a line in the church whilst he passes quickly in front of the line, placing his hands on each, saying: *Receive the Holy Ghost;* and, as to those to be ordained to the Diaconate, he simply places the patriarchal cross on the head of each. Now, since, on account of the great number and confusion and the haste in which the Archbishop passes along, it happens that he does not place his hands on some of them, and with regard to others he does not pronounce the words of the form, and, since not a few are passed without his doing either; therefore, it is asked whether the Priests and Deacons ordained in this manner and form are validly ordained." The supposed Decree of April 9, 1704, cited above, is an answer to this question.

1 See the *Acts* of the Congregations (Thursday) held in presence of His Holiness, February 14 and April 10, 1704. Archives of the Holy Office, fasc. XIII, fol. 140 and fol.]

Therefore, what the adversaries call a *Decree* of the Holy See, and presume to pass for a conclusive argument against the word of Leo XIII, was in reality nothing more than a formulated conclusion (*votum*), and not in any sense an expression of approval by the supreme authority; a conclusion formulated with reference to the rite of ordaining priests, which has no other authority than that derived from the name of its obscure author. But whatever the value of this *votum*, it in no manner favors the cause of the Anglicans, since its true meaning was not that the three words, *Receive the Holy Ghost*, taken alone constituted the adequate form of the Coptic Ordination; but that *in some cases* they were an essential element of that form, or better, a complement of it.

What the actual cases were which suggested the doubt as to the validity of certain ordinations conferred according to the Coptic rite, is clearly explained in a *Report*,[1] sent by the Prefect Apostolic of the Copts to the Sacred Supreme Congregation. "When those who are to be ordained are many, say twenty or thirty, the Bishop does not place his hand on the head of each, *but holds his hand above their* heads without touching them, and recites *the form* for all.[2] Then before giving Holy Communion under both species, *he places his hands on the cheeks of each*, and breathing thrice into their face and mouth, says in Coptic: *Ci imbnevma suab*, that is: *Receive the Holy Ghost.*"

The doubt, therefore, referred to Ordinations made collectively, in which the above-mentioned ceremony was added in each individual case, so as to supply any defect in the application of the matter and *form* prescribed by the Coptic Pontifical, since that application had been made only in general to the whole body of those who were ordained. This disposes likewise of the other supposition, namely, that the above-mentioned ceremony taken by itself, and the three

1 Archives of the Holy Office. Fasc. XXIII, fol. 86-88.

2 In the case to which an answer was given by the Consultor Damasceno, it is supposed that *at times there were three or four thousand or more in one day.*

words repeated in the case of each candidate, constituted the whole rite and adequate form of valid ordination among the Copts, according to Consultor Damasceno.[1]

The *defect of form*, on account of which Leo XIII declared the Edwardine Ordinal insufficient, instead of becoming obscured, becomes rather more evident when the Anglican form is compared with the genuine form of the Coptic Pontifical; for whilst in the Anglican Ordinal there is no designation of the Order or of the power to be conferred, in the Coptic Liturgy we find the Order and power to be conferred expressly determined, and that more clearly than in the forms of the other Liturgies of which we have spoken above. Let us cite for example the text of the form used in the ordination

1 Cardinal Franzelin in 1875, a year before he was created Cardinal, being consultor of the Supreme Congregation, made a learned and profound study of the above-mentioned controversy. We give here his conclusion, referred to by the *Tablet*, of London, November 21, 1896, p. 805: "From all the discussions, hitherto had, it seems to be clear that the supposed Resolution of 1704 was never ratified by a Decree of the Sacred Congregation, but that it was merely a *votum* of the Consultor: that the Sacred Congregation in 1860 made use of it *for that part only* of which there was then question, namely, concerning the invalidity of the Ordinations, in which not the imposition of the hands of the Bishop, but only of the patriarchal cross is said to be used; that, moreover, from the Coptic rite handed down from ancient times, as may be seen in their Pontifical books, it is manifest that the words, *Receive the Holy Ghost* do not constitute the whole form; that the Sacred Congregation never explicitly or implicitly declared that those words alone, with the imposition of hands, sufficed for validly conferring the Order of Priesthood." (Ex omnibus hactenus disputatis, manifestum esse videtur: Resolutionem anni 1704 quae supponitur, nunquam per S. Congregationis decretum fuisse sancitam, sed eam fuisse Votum dumtaxat Consultoris; S. Congregationem anno 1860, eius rationem aliquam habuisse *pro illa solum parte* de qua tum quaerebatur, de invaliditate ninirum ordinationum, in quibus non manuum Episcopi sed crucis patriarchalis impositio dumtaxat facta esse dicebatur; ceterum ex ipso Coptorum ritu ab antiquitate tradito ut in eorum Pontificalibus libris habetur, manifestum esse, illa verba *Accipe Spiritum Sanctum* non integram formam constituere; neque S. Congregationem unquam sive explicite sive implicite declarasse illa sola verba cum impositione manuum Episcopi sufficere ad ordinem presbyteratus valide conferendum.) *Votum datum Romae die 25 Febr. 1875.* Arch. del S. Ufficio. Cf. the answer of Card. Patrizi, April 30, 1875, to Card. Manning. The text of this answer is quoted by *Gasparri, Tract. Can. de Sac. Ord.* No. 1058. See also *De Hierarchia Anglicana*, p. 248.]

of a priest, as we find it among the Acts of the Holy Office, in the *decision* (*votum*) writen in 1733, by the erudite Asseman :[1] "The Bishop turning towards the West places his right hand on the head of the person to be ordained and prays thus: O Master Lord God, . . . look upon Thy servant N. who, by the testimony of those who presented him, was raised *to the Priesthood; fill him with the Holy Ghost*, with the Spirit of grace and counsel, that he may fear Thee *and rule Thy people* with a pure heart . . . Grant him the Spirit of Thy wisdom, that, full of works suitable *for healing* and of speech fit *for teaching*, he may instruct Thy people with gentleness . . . *and may perform the works of a priest for Thy people* and *may renew by the laver of regeneration* those who come to him . . . (He signs the forehead of the candidate with his thumb, saying): We call thee N. *priest at the holy altar of the orthodox* in the name of the Father and of the Son and of the Holy Ghost, Amen."[2]

XXVIII.

In order, therefore, to remedy the evident defect of the undefined form found in the words of the Edwardine *Ordinal*, some defenders of the validity of the Anglican Ordinations attempt to construe the prayer *Almighty God* (*Omnipotens Deus*) found in that *Ordinal* after the Litany, into a

1 Archives of the Holy Office "Acta Coptica" Fasc. XVIII, fol. 338 and fol. The decision of Asseman was published by Cardinal *Mai* Tom. V. of his work *Script. Veterum Nova Collectio*, Rome, 1825-1828.

2 "Episcopus conversus ad occidentem imponit dexteram suam super caput eius qui ordinatur et sic precatur: Dominator Domine Deus . . . respice super servum tuum N. qui testimonio eorum, qui eum praesentarunt, *ad presbyteratum* admotus est; *reple eum Spiritu Sancto*, Spiritu gratiae et consilii, ut timeat te *et regat populum tuum* in corde puro . . . Concede ei Spiritum sapientiae tuae, ut plenus operationibus *ad sanandum* aptis, sermone *ad docendum* idoneo, populum tuum in mansuetudine doceat . . . et *opera sacerdotis super populum tuum perficiat*, et qui ad eum, accesserint, eos *lavacro regenerationis renovet* . . . (Signat frontem eius pollice suo dicens): Vocamus te N. *presbyterum ad sanctum orthodoxorum altare* in nomine Patris et Filii et Spiritus Sancti, Amen."

sufficient and valid form when combined with the words *Receive the Holy Ghost* (*Accipe Spiritum Sanctum*). To prove this assumption, they insist on the moral union which exists between all the parts of the Anglican rite, and therefore between the aforesaid prayer and the subsequent imposition of hands, although the prayer and the act are separated from each other by numerous intervening ceremonies.

Even were we to admit that the form of the sacrament can, *as would be the case here*, precede the proximate matter, it is clear that the claim of a moral union could have value only under the supposition that the two parts morally united were both deemed *essential* parts of the same sacramental rite, that is, as in the case before us, the essential parts of the Edwardine Ordinal. Now, the prayer *Almighty God* is evidently not an essential part of the *Ordinal* in the same sense as the imposition of hands together with the words *Accipe Spiritum Sanctum*, because it is not necessarily to be pronounced by the consecrating Bishop. The rubric does not prescribe it so ; and[1] we have the testimony of authoritative persons, that in the past, it was recited indifferently either by the consecrator or by others. Moreover, the essential part of a rite cannot be placed outside the rite; now, in the Edwardine Ordinal, which has been in use from 1662 down to our own times, this prayer is placed outside the rite of ordination of Deacons and Priests. For it is read, and the rubric prescribes it to be read, as a *Collect* of the so-called *Communion Service* which is entirely distinct from the *Ordination Service*. Hence the Abbé Boudinhon, a witness of whom

1 The *rubric* in the rite of the consecration of a Bishop prescribes only the recitation of it, in the same manner as it prescribes the recitation of the Litany : Then the Litany is recited . . . *At the end of the Litany let the following oration be recited.* (*Deinde dicatur Litania . . . In fine Litaniae dicatur haec sequens oratio*). On the other hand when treating of the words "Receive the Holy Ghost" a. s. f. the *rubric* prescribes that they be said by the Consecrator : *Then let the Archbishop and Bishops who are present place their hands on the head of the Elect, the Archbishop saying : Receive* a. s. f. (*Tunc Archiepiscopus et Episcopi qui adsunt super caput Electi manus imponant, dicente Archiepiscopo : Accipe*, etc.)

Anglicans have no mistrust, had to admit that " This constitutes a serious difficulty . . It is moreover rather strange to find the essential prayer of the Ordination in the collect of the Mass (that is, the Protestant *Communion Service*); the Mass (that is, this *service*) and the Ordination are two distinct liturgical functions . . . a person would not suspect that the prelate reciting the collect intends to ordain."[1]

XXIX.

We may add that in the consecration of a Bishop the above-mentioned prayer is recited when, according to the Ordinal, the rite of consecration properly so-called, has not as yet been begun. The Anglican *rubric* on this point admits of no doubt. Here is the text which follows immediately after that prayer: Then the Archbishop, sitting on the faldstool, speaks *to the person to be consecrated*, saying: Brother, since the Sacred Scriptures and the ancient Canons prescribe that we should not quickly by the imposition of hands admit any one to govern the congregation of Christ, which He has purchased with no other price than his own blood: *before I admit you to this ministry to which you are called*, I shall examine you concerning certain articles," a. s. f.[2] Then follows a long examination which consists of eight questions asked by the consecrator, to which the person to be consecrated may answer negatively and could in that case be dismissed. If the examination be satisfactory both to the consecrator and to the person to be consecrated, another prayer is

1 " Ceci constitue déja une sérieuse difficulté . . . Il y a, plus, quelque chose de bien étrange à voir la prière essentielle de l'ordination dans la collecte de la messe; la messe et l'ordination sont deux fonctions liturgiques . . . l'on ne saurait présumer que le prélat, récitant la collecte, veuille faire l'ordination." *Revue Anglo-Romaine*, July 14, 1896, p. 676.

2 " Deinde Archiepiscopus in faldistorio sedens *consecrandum* alloquatur, dicens: Frater, quoniam Sacra Scriptura et antiqui Canones praecipiunt ne quem cito manuum impositione admittamus ad regendam congregationem Christi, quam non alio pretio nisi proprio sanguine effuso acquisivit: *priusquam te ad hoc ministerium, ad quod vocaris, admittam*, examinabo te in quibusdam articulis," etc.

said, and the rite of consecration properly so-called is begun with the chant or recital of the hymn *Veni Creator;* then another prayer is said, and finally the imposition of hands with the words, *Receive the Holy Ghost*, a. s. f. From all this it is clear not only that the imposition of hands, that is the *matter*, is notably separated from that prayer, in which our adversaries would put, at least in part, the *form* for the ordination of a Bishop; but, moreover, that the supposed deprecatory form is outside the rite of consecration, and therefore separated from the matter not only physically, but also morally.

No wonder, therefore, that not even the compilers of the Ordinal admitted or thought of this view of our opponents, as they themselves confess;[1] and so we need not be surprised that the Anglicans, who recently defended at Rome the cause of their Orders, steadfastly adhered, as they have always done, to a different view from the one just presented.[2]

XXX.

Moreover, even if the moral union between the prayer *Almighty God*, in which mention is made of the Order to be conferred, and the subsequent imposition of hands be

1 Mgr. *Gasparri* in his work *De la valeur des Ordinations Anglicanes* discussing this opinion, which he adopts, confesses that "the Anglicans, even the compilers of the Ordinal, did not think of it," (les Anglicans, même les rédacteurs de l'Ordinal, n'y avaient pas pensé) and subjoins, "According to others, the form consists in the words: *Accipe Spiritum Sanctum*. Such, no doubt, was the opinion of the compilers of the Ordinal" (D'après les autres, la forme consiste dans les seules paroles: *Accipe Spiritum Sanctum*. Telle fut sans doute l'opinion des compilateurs de l'Ordinal) p. 45, note 2.

2 Mr. Lacey wrote thus, a few days before the publication of the Bull of Leo XIII: "In our dissertation, my confrère, Edward Denny, and I, according to our ability, contend that the imperative formulas which are used in the Anglican Ordinations be considered as *valid and adequate forms* joined with the imposition of hands. *Neither will I depart from this opinion.*" (In dissertatione nostra ego et confrater meus Eduardus Denny pro viribus contendimus ut formulae imperativaequae in ordinationibus anglicanis usurpantur, *pro validis atque adaequatis formi*csum impositione manuum coniunctis aestimentur. *Neque ab ea sententia discedere volo.*" *Supplementum*, etc. Roma, 1896, p. 19.)

admitted ; even if it be supposed that such a designation is found in all the rubrics and in all the prayers prescribed by the Anglican *Ordinal*, nevertheless the capital imperfection of the form would always remain, viz., *that it omits what it ought essentially to signify*[1] that is, the *Sacerdotium* properly so-called, instituted by Christ at the last supper, when He said to His Apostles: *Do this in commemoration of Me.* In fact the new *Ordinal*, as we have shown in the first part of this study, was substituted for the ancient Catholic Pontifical with the explicit, deliberate and firm purpose of excluding from the Anglican Church every idea of the *sacerdotium:* for this purpose its compilers not only denied the existence of the *Sacrament* of Orders, but *purposely* omitted, altered and mutilated all the ancient formulas and ceremonies which asserted, supposed or signified the *sacerdotium*, the real presence and the Eucharistic sacrifice; the words, therefore, *episcopate* and *priesthood*, which are used at times in the Anglican *Ordinal*, as the Bull justly points out, *remain as words without the reality which Christ instituted.*[2]

1 See the *Bull*, Vatican Ed., p. 14. *Franzelin* says: "It is of faith that the Apostles were constituted Priests at the last supper by the words of Christ: *Do this in commemoration of Me.* (Council of Trent, sess. 22, can. 2); and Christ, our Lord, then instituted this sacerdotal power to be propagated in the successors of the Apostles in the priesthood. When, therefore, He instituted the Sacrament of Orders, that is, *the visible sign* of the conferring of the priesthood, He instituted it as a sign or rite containing the signification of the power of doing what Christ, the Priest forever according to the order of Melchisedech, did at the last supper." ("Est de fide, Apostolos in ultima coena institutos fuisse Sacerdotes illis verbis Christi: *Hoc facite in meam commemorationem*—Conc Trid. sess. 22, can. 2; hancque potestatem sacerdotalem Christus Dominus tunc instituit propagandam ad Apostolorum in sacerdotio successores. Quando ergo Sacramentum Ordinis, h. e. *visibile signum* collationis sacerdotii instituit, illud sane instituit ut signum h. e. ut ritum continentem significationem potestatis faciendi quod Christus fecit in ultima coena, ipse Sacerdos in aeternum secundum ordinem Melchisedech.") *Votum* of February 25, 1875, p. 9. Archives of the Holy Office.

2 *Restant nomina sine re quam instituit Christus.* Bull, Vatican Ed. p. 16. What is said there concerning the episcopate is well worthy of special attention: "It is not here relevant to examine whether the Episcopate be a completion of the priesthood, or an Order distinct from it, or whether

The Anglican Archdeacon of Liverpool, Dr. Taylor, confirms what we have said. He says: "It is a simple matter of historical fact, that in the *Ordinal* of 1550 not only was the *sacrificial* formula of ordaining (*Receive the power of offering sacrifice* a. s. f.)[1] expunged, but every other trace of the sacerdotal and sacrificial idea was deliberately and of set purpose removed and wholly eliminated from it. The *word* 'priest' is indeed retained; but the priestly functions and expressions are gone."[2] Dr. Ryle, also an Anglican, and Bishop of Liverpool, reasserts the same fact. "Our manner of conceiving the office of a Minister of Christ is very different from that of the Pope. On the one hand the ecclesiastic of the Roman Church is a true Priest, whose principal office is to offer the sacrifice of the Mass. On the other hand, the ecclesiastic of the Anglican Church is in no wise a Priest, *although we call him such;* he is only an Elder, whose principal office is not to offer a material sacrifice, but rather to preach the word of God and to administer the sacraments.[3]

But, as already remarked, the essential defect of the form is not the only thing we have to find fault with here. With it is intimately connected the defect of *intention*, as will become clear in the following paragraphs.

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when bestowed, as they say *per saltum*, on one who is not a priest, it has or has not its effect. But the Episcopate undoubtedly by the institution of Christ most truly belongs to the Sacrament of Orders and constitutes the sacerdotium in the highest degree . . . So it comes to pass that, as the Sacrament of Orders and the true sacerdotium of Christ were utterly eliminated from the Anglican rite, and hence the sacerdotium is in no wise conferred truly and validly in the Episcopal consecration of the same rite, for the like reason, therefore, the Episcopate can in no wise be truly and validly conferred by it."

1 *Accipe potestatem offerre sacrificium*, etc.

2 See *Tablet* (London), November 7, 1896, p. 758.

3 *The Guardian*, November 4, 1896, p. 1766.

THE EPISCOPAL OFFICE ACCORDING TO THE COUNCILS OF BALTIMORE.

Decreta Concilii Plenarii Baltimorensis Secundi. Tit. III. Cap. I–III.

Decreta Concilii Plen. Baltim. Tertii. Tit. I. De Personis Ecclesiasticis. Cap. I. De Episcopis.

The Second Plenary Council treats *in extenso* the principal aspects of the hierarchical office lodged in the Roman Pontiff and the Bishops as a teaching and governing body.[1] The Third Plenary Council briefly repeats in the first two numbers of the chapter "De Episcopis" the apostolic injunctions and conciliar canons touching the responsibility and various duties of the chief pastors who are termed the "*origo et fundamentum unitatis in grege suo*," and on whom devolves in the first instance the duty of feeding the flock by the doctrine of truth "quidquid veritati divinae consonum," and to protect it against error "quidquid doctrinae a Christo revelatae et per Ecclesiam custoditae repugnaret, animarumve spirituali bono officere posset."

In order that bishops may fulfill the duties of this double office of teaching and governing without artificial and unlawful restraint, their authority has received a sanction which is wholly independent of human approval. It is this distinctive feature of the hierarchical authority which keeps the Church, as a society, from being permanently dominated by the influence of individual rulers who may misuse their position. The innate right of reform, irrespective of traditions, remains to every bishop, and he can thus, often single-handed, effect changes for good, which, in the political order, would require an uprising of the masses. This is an important factor of religious freedom, and although frequently misunderstood, like the *principle* of union between Church and State, cannot be sufficiently insisted upon. "It is of the most vital moment," says the learned author of *The Relations of the Church to Society* (chap. iii, p. 34), "to under-

1 Tit. II. De Hierarchia et Regimine Ecclesiae, cap. I–V; Tit. III. De Metropolitis, De Episcopis, De Episcoporum electione, cap. I–III.

stand that not a particle of ecclesiastical jurisdiction is derived from the people, either as its original source or as a divinely appointed channel. There is no parity whatever in this respect between the authority of Christian pastors and that of temporal rulers, whose power is, with great probability, held to come immediately from the people."

Hence the Decrees of the Council in no way exaggerate the obligation of obedience and loyalty in matters of doctrine and discipline to the legitimate bishop: "Nemini enim licet contra eum cathedram ad docendum erigere; nemini praeter ejus voluntatem ea aggredi quae spectant ad curam et regmen animarum."

Certainly this obligation of obedience and loyalty demands on the part of the bishop corresponding dispositions as teacher and ruler, though it does not depend on those dispositions. To specify the virtues and executive qualities which the Council requires from the bishop, in order that he may benefit his people and be just to the Church and himself, would take us beyond our chief purpose. The virtues of a true bishop are the characteristics of the priest, only emphasized, such as unworldliness, "contemptis hujus mundi divitum ac potentiorum opinione et exemplis," humility, charity, zeal for souls.

If a bishop exceeds his powers, there is always redress within the Church, in the same sense and with the same safeguards which secular tribunals of justice afford to an injured party. Of this subject we shall have occasion to treat in another place later on; suffice it to call attention here to the two clauses of the Decrees of the Second Plenary Council: "Causae criminales graviores contra Episcopos, quae depositione aut privatione dignae sunt, ex Tridentino Concilio Summi Pontificis judicio reservantur" (Tit. III, n. 87), and "minores vero criminales causae Episcoporum in concilio tantum Provinciali, vel a deputandis per concilium Provinciale, cognoscantur et terminentur" (*Ibid*, n. 88). It follows that an appeal to the civil tribunals or to the prejudices of the public, whose ear and judgment is gained over through the newspapers and similar contrivances, is *a priori*

evidence of bad faith in a cleric who makes charges against his ecclesiastical superiors. This method of seeking to right grievances, however real they may be, is all the more unjust, because a superior is often bound to observe silence and to withhold the true reasons of his actions from the general public, when his speaking may involve others under his charge whom he is bound to protect. It may, indeed, happen that a Superior Judge or a Court of Appeal in the Church errs in the decision given in an individual case; but that is true of all judgments except the Last, and this possibility does not rob a tribunal or a judge of the title and right to be recognized, nor does it weaken the sentence in its ordinary effects. It is of faith, and part of our compact with the Church as with human society, that perfect justice will come to all ultimately, and it is under this assumption that no individual may take the law into his own hands, when there are legitimate tribunals, however much he may have to suffer from the temporary miscarriage of law.

Two paragraphs in the present chapter treat of the episcopal visitation *ad limina*, and of diocesan visitations. These will be discussed separately. The following paragraphs deal with

THE METHOD OF ELECTING BISHOPS IN THE UNITED STATES.

In 1834 the Propaganda prescribed a method of electing Bishops in the United States which, although founded upon the traditional system of church administration in Europe, took into consideration the local circumstances of a newly-opened and extensive country, enjoying on the one hand perfect freedom of religious action, but hampered on the other by the scarcity of priests, the scattered condition of the people, and the commonly limited resources for carrying out an efficient diocesan service. Additional provisions were made by the same Congregation in 1850, again in 1856 and 1859.

Hitherto, the choice of a new Bishop was, as a rule, the outcome of the deliberations of the Bishops of a Province, each of whom presented one or more (three) names of those whom he considered worthy and capable of the charge. In

May, 1859, the Prefect of the Sacred Congregation had addressed a letter to the Archbishops of the country, asking them to consider the existing method of election and to suggest to the Holy See, in writing, such measures "as would secure with more certainty the choice of men eminent for learning, prudence, familiarity with the country, etc., and piety." The result of the answers thus obtained was a schema issued by the Propaganda which outlined in detail the manner of nominating a candidate and the qualities required in the latter. Each Bishop was to send to the S. Congregation at Rome, and at the same time to the Archbishop of his own Province, the names of those priests whom, from good knowledge, he considered worthy of the Episcopal dignity and capable to carry out its obligations. This was to be done every third year, so that the Holy See would be constantly kept informed as to the available candidates in each locality. On the occurrence of any vacancy a synod of all the Bishops of a Province was to be convened, in which they were to deliberate as to the immediate choice of a candidate, but only after each of them had sent the names of those whom he considered most worthy to the Archbishop or the senior Bishop of the Province. This was apparently intended to lessen the danger of undue influence being exercised at the synod by one or other of the Prelates in favor of a particular candidate. The qualities of the various persons recommended having been discussed publicly in the convention of the Bishops, the minutes of the assembly are to be sent to the Propaganda.

QUALITIES REQUISITE FOR ELECTION TO THE EPISCOPATE.

The qualifications demanded for a Bishop in the United States are implied in certain questions regarding the person proposed to the Holy See for a bishopric, and which are to be answered in writing according to the schedule here given.

I. Name, surname, age, native country of the candidate.

II. To what Diocese and Ecclesiastical Province does he belong?

III. Where did he make his studies—and with what success?

IV. Has he any academical degrees? What are they?

V. Has he been professor at any time and in what branch?

VI. Has he done any missionary service, and has he gained any experience in the same?

VII. How many languages does he understand? What are they?

VIII. What offices has he held, and with what success?

IX. What degree of prudence has he shown in counsel and in action?

X. Does he enjoy health of body? Is he frugal, patient, practical?

XI. Is he firm of purpose, or of a changeable disposition?

XII. Does he enjoy a good reputation, or has there ever been a stain upon his moral conduct?

XIII. Is he attentive in the performance of his priestly functions, edifying in his outward demeanor, carefully observant of the rubrics?

XIV. Does his dress, his manner, his speech and his entire conduct betoken gravity and religious respect?[1]

In the last Plenary Council further provisions were made by which certain representatives of the lower clergy obtained a voice in the election of the Bishops.

They are as follows:—

Whenever a See becomes vacant the regular Consultors and irremovable Rectors of the Diocese for which a new Bishop is to be chosen assemble under the presidency of the Metropolitan or a Bishop, whom he appoints, and select three names of candidates on whom they unite as worthy of the dignity. If there is to be a nomination for the Metropolitan See, then the senior Bishop of the Province by right of ordination, or one whom he delegates, presides over this meeting. Every member of the clergy entitled to a vote takes an oath that in his choice he will not be influenced by personal interest or favor. The votes are to be cast by secret

1 Concil. Plen. Balt. ii, Tit. iii, 107.

ballot. The names selected by the priests are then presented to the Bishop of the Province, by the Archbishop or the president of the meeting, together with a report of the proceedings signed by a secretary. At their subsequent synod the Bishops of the Province consider the names proposed by the clergy and any others which they themselves may present. They are obliged to consider the candidates offered by the Consultors and irremovable Rectors, although these have only what is called a consultive (not a determining) voice in the election. Of all the names presented the Bishops then select three which are to be submitted to the Holy See. Should these three names contain none of those offered by the clergy the Bishops are expected to give their reasons to the S. Congregation for the rejection.[1]

Such are, in brief, the rules which guide the electors in the choice of candidates for a bishopric. It would be difficult to imagine a method more likely to safeguard the election against all undue influence. Merit and the approbation of men capable of forming a judgment are the factors which in all ordinary cases determine the nomination of a candidate; whilst the ultimate appointment rests with a judge who is far above the influence of local attachment and personal interest.

A few years ago a movement was set on foot in the United States which tended to advocate the election of bishops by popular suffrage. The S. Congregation of Propaganda, in a letter of the Cardinal Prefect addressed to the American hierarchy, promptly pointed out that such advocacy is not only contrary to the established law of the Church, but, under the circumstances, most dangerous to the peace and order of the religious community. (See AMERICAN ECCL. REVIEW, vol. VII, p. 63.)

Ὁ. ΘΑΡΣΕΥΣ.

1 Cf. Concil. Plen. Balt. iii, Tit. ii, 15.

ANALECTA.

E S. R. UNIV. INQUISITIONE.

DUBIA CIRCA GRADUS ALCOOLICOS FERMENTATIONEMQUE VINI PRO MISSAE SACRIFICIO ADHIBENDI.

BEATISSIME PATER,

Archiepiscopus Tarraconensis in Hispania, ad pedes Sanctitatis Tuae provolutus, humiliter exponit, Tarraconensem regionem optimis vineis abundare, ex quo fit ut vinorum commercium ad exteras nationes protrahatur, et quamplurimi populi, Americae praesertim, a nostris vinicolis et mercatoribus vinum ad S. Missae Sacrificium conficiendum emere soleant.

At dubium hac super re a r. p. d. Episcopo Massiliensi dudum propositum, et lata a S. Rom. et Un. Inquisitione feria IV. die 30 Iulii 1890, relativa responsio vinicolos ipsos et mercatores curis et anxietatibus affecerunt. Vina enim dulcia, quae hac in regione conficiuntur quaeque magnopere a Sacerdotibus pro Missae celebratione desiderantur, post primam fermentationem iam duodecim vis alcoolicae gradus exsuperant, ad quos massiliensia nec permissa succi alcoolici additione pertingunt.

Nihilominus ut haec generosa et dulcia vina, licet maiori, qua massiliensia, virtute praedita, ad exteras nationes tuto exportari queant, decem et octo vis alcoolicae gradibus polleant oportet; secus enim propter ipsam eorum dulcedinem novis fermentationibus sunt obnoxia, et in maris transmissione ut plurimum acescunt.

Quam ob rem vinarii nostri mercatores, eosque inter maxime Augustinus Muller, vir de religione catholica optime

meritus, gratiam implorant ei similem quae Episcopi Massiliensis supra laudati votis concessa fuit, facultatem videlicet roborandi spiritu seu alcool, ex genimine quidem vitis extracto, vina praesertim dulcia, ita ut ea quae naturaliter plus minusve ad quindecim vis alcoolicae gradus pertingunt, ad octodecim increscant. Ita enim eorum impeditur corruptio, quam iteratis fermentationibus subire solent, tutiusque evehi possunt ad exteras nationes quae apto vino carent ad decorose litandum.

Praetera, ut aiunt, in nonullis Hispaniae regionibus viget perantiqua consuetudo, qua plures Sacerdotes vinum pro S. Missae Sacrificio sibi conficiunt praemissa vel ignea musti evaporatione vel uvarum ad solis radios exsiccatione; qui mos cohonestari videtur declaratione S. Officii de die 22 Iulii 1796 circa vinum ex acinis uvae passae confectum.

Hisce praehabitis, ad omnem in re tanti momenti dubitationem auferendam, Archiepiscopus Orator humiliter declarari postulat:

I. Utrum praelaudatis vinis, praesertim dulcibus pro eorumdem conservatione tantum spiritus seu alcool ex uva deprompti addi queat, ut ad septemdecim circiter vel octodecim vis alcoolicae gradus increscant; quin cessant exinde esse materia apta pro S. Missae Sacrificio?

II. Utrum licitum sit ad S. Missae Sacrificium conficiendum uti vino ex musto obtento, quod ante fermentationem vinosam per evaporationem igneam condensatum est?

Feria IV, die 5 Augusti 1896.

In Congr. Gen. S. Rom. et Un. Inq., proposita suprascripta instantia praehabitoque Rmorum. DD. Consultorum voto, EE. ac Revmi DD. Cardinales Inq. Gen. respondendum decreverunt:

Ad I. Attentis noviter deductis, dummodo in casu proposito spiritus extractus fuerit ex genimine vitis, et quantitas alcoolica adiungenda, una cum ea quam vinum, de quo agitur, naturaliter continet, non excedat proportionem septemdecim vel octodecim pro centum, et admixtio fiat quando fermentatio tumultuosa, ut aiunt, defervescere inceperit; nihil obstare quomiuus idem vinum in Missae Sacrificio adhibeatur.

Ad II. Licere; dummodo decoctio huiusmodi fermentationem alcoolicam haud excludat, ipsaque fermentatio naturaliter obtineri possit, et de facto obtineatur.

Sequenti vero fer. VI, die 7 dicti mensis, SSmus D. N. Leo div. prov. Pp. XIII, in solita Audientia r. p. d. Adsessori S. Officii impertita, relatas sibi EE. Patrum resolutiones benigne adprobare dignatus est.

IOS. MANCINI,
S. R. et Univ. Inquis. Notarius.

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

RATIFICATIO VOTORUM SOLEMNIUM.

Moniales Benedictinae, e monasterio Cameracensi (fundato a. 1625), ob politicas perturbationes, aufugerant anno 1793, Deinde sedem in Anglia fixerunt, cum animo revertendi. Nunc autem, dimisso revertendi animo, petunt ut sua vota uti solemnia rata habeantur.

BEATISSIME PATER,

Abbatissa et moniales monasterii Ordinis S. Benedicti loci Stanbrook diocesis Birmingamiensis, ad S. V. pedes provolutae, reverenter petunt ut a S. Sede ipsarum vota uti solemnia rata habeantur, ne ob varias eiusdem communitatis vicissitudines in posterum super natura votorum dubia oriantur. Et Deus...

Sacra Congregatio Emorum ac Rmorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, super praemissis censuit respondendum prout respondit:—Constare de solemnitate votorum huc usque in enunciato monasterio emissorum, et quatenus opus sit, Eadem Sacra Congregatio vigore specialium facultatum a SS. D. N. concessarum, statuit ac decernit uti solemnia habenda esse vota quae in posterum in eodem monasterio emittentur, Romae, 25 Iulii 1896.

I. CARD. VERGA, *Praef.*
A. TROMBETTA, *Pro-Secretarius.*

E S. CONGREGATIONE PROPAGANDAE FIDEI.

I.

MISSIO ARCHID. PORTUS HISPANIAE PENDEAT A RMO P. MAGISTRO GENERALI, USQUEDUM AB IPSO ASSIGNETUR PROVINCIAE ANGLICAE VEL HIBERNICAE SUI ORDINIS.[1]

Ex Audientia Sanctissimi habita die 24 Iulii 1895.

Sanctissimus Dominus Noster Leo divina Providentia PP. XIII, audita ampla relatione super statu Missionis Archidioecesis Portus-Hispaniae in Insula Trinitatis, dominii Imperii Britannici, et considerata clausula contractui inter praedecessorem moderni Archiepiscopi et Provinciam Lugdunensem FF. Ordinis Praedicatorum adiecta, quae confirmationem dicti contractus ad tempus S. Sedi benevisum coarctavit, decrevit contracto praedicto revocato, Missionem praedictam Archdioecesis Portu Hispaniae subiici in posterum debere immediatae et directae dependentiae a Supremo totius Ordinis S. Dominici Moderatore.

Jussit pariter Sanctissimus ut R. P. Magister Generalis quatuor ad minus sui Ordinis Religiosos ex Provinciis Anglica et Hibernica selectos, sine mora in dictam insulam Missionarios mittat, alios e Provincia Lugdunensi non amplius in illam regionem deputando. Quum vero religio, pietas, animarum zelus et regularis disciplina Lugdunenses Missionarios in insula Trinitatis maxime commendet, vult Sanctitas Sua ut qui ibi vineam Domini excolunt non inde amoveantur, sed iubet ut quum tractu temporis alii ad alia officia, alii ad meliorem vitam vocati fuerint, in locum illorum Religiosi ex Anglia vel Hibernia oriundi sufficiantur, donec eorum cres-

1 Haec Missio fuerat commissa Provinciae Gallicae Lugdunensi anno 1864. Instante vero hodierno Archiepo Illmo ac Rmo Dno Flood, qui cupiebat possidere Religiosos Anglos, non solum idiomate (English-Speaking), sed nationalitate (British Subjects), S. Cong. de Prop. Fide votis acquievit.

cente numero Missio Portus-Hispaniae alterutri ex Provinciis Anglica vel Hibernica committi valeat.

Contrariis quibuscumque non obstantibus.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide, die et anno ut supra.

M. *Card.* LEDOCHOWSKI, *Praef.*

L. ✠ S. † A. ARCHIEP. LARISSENSIS, *Secr.*

II.

DE SOCIETATE CLERICORUM PRIVATA.

Litterae Cardinalis Praefecti.

"Cum agatur de societate, pro fine quidem religioso, sed omnino privata, ordinarii auctoritate totaliter subest, qui eas omnes modificationes in eadem introducere poterit, quas necessarias in Domino putaverit. Quoniam vero hujus S. Congregationis judicium postulasti circa duo puncta determinata,

"1. An in futurum diminui possit numerus Missarum quas socii celebrare debent pro consociis defunctis, et an haec diminutio, si a majore parte sociorum petatur, admittenda sit, responsio S. Congregationis affirmativa est, id est *admitti potest ea diminutio, quae a majore parte sociorum postulatur.*

"2. An alicui socio *liceat ab illa societate recedere*, si usque nunc omnes obligationes fideliter impleverit, responsio est pariter *affirmativa*, et socius recedens a societate hoc ipso amittet omnia jura et privilegia, quae in ea acquisivit."

Die II Januarii 1897.

Romae.

III.

DE JURE GRADUS ACADEMICOS CONFERENDI IN COLLEGIO S. PATRITII MAYNOOTHIANO.

Eme ac Rme Dne Mi Obme,

Eminentiae tuae significo in Plenaria Congregatione horum Emorum Patrum huius S. Consilii, habita die 9 vertentis

Martii, in examen revocatam fuisse petitionem ab Hiberniae Episcopis factam circa collationem graduum academicorum in Collegio S. Patritii de Maynooth. Ad dubium propositum: "An, quomodo et pro quibus Facultatibus Collegium Maynoothianum S. Patritii insigniri privilegio debeat conferendi gradus academicos;" Emi Patres respondendum censuerunt: "Affirmative pro privilegio conferendi gradum baccalaureatus in Facultate Philosophica et omnes gradus academicos in Facultate Theologica." Mentem tamen iidem Emi Patres addiderunt, ut nempe Hiberniae Episcopi invitarentur ad redigendum appositum Studiorum Statutum pro memorato Collegio, in quo Statuto, inter alia, sequentia determinari debeant:

1. Nominatio cuiusdam Rectoris seu Praefecti studiis regundis qui advigilet circa rectam studiorum rationem, ac circa observantiam regularum quae statuentur.

2. Designetur praeses examinum seu experimentorum, cuius sit consilium examinatorum pro opportunitate convocare atque praesideat sessionibus examinum.

3. Determinentur qui munus speciale habeant conferendi atque authenticandi diplomata; quae redigenda erunt iuxta appositum modulum.

4. Determinandus erit examinatorum numerus, qui experimentis pro singulis gradibus adesse debebunt; eosdem vero, quantum fieri poterit, doctorali laurea insignitos esse oportet.

5. Accurate statuatur modus ferendi suffragia, aliaeque omnes conditiones pro adprobatione requisitae diligenter clareque proponantur.

6. Normae certae constabiliantur pro nominatione Professorum.

7. Regula statuatur exhibendi tertio quoque anno S. Congregationi Fidei Propagandae relationem super collatis gradibus.

In huiusmodi statutis inserantur Regulae pro studiis moderandis in articulos accurate divisae, verum conformes in substantia iis quae iam exhibitae fuerunt Sacrae Congregationi. Haec statuta infra annum ad Sacram Congregationem examinanda atque adprobanda mittentur. Collegium tamen

iam nunc privilegio gaudeat gradus conferendi. Hanc vero Emorum sententiam relatam Summo Pontifici in Audientia diei 13 eiusdem labentis Martii, Sanctitas Sua in omnibus adprobavit.

Huiusmodi privilegium per Apostolicas Litteras in forma Brevis confirmabitur suo tempore,nempe post praesentationem Statutorum, de quibus supra. Interim ut ad redigenda eadem Statuta norma aliqua habeatur, heic adiicio exemplar Constitutionum Universitatis Ottawiensis. Ego vero manus tuas humillime deosculor.

Eminentiae Tuae, humillimus devotissimus Servus,

M. Card. LEDOCHOWSKI, *Praef.*
A. ARCHIEP. LARISSEN., *Secret.*

N. B.—Exemplar Constitutionum, de quo in Epistola, perveniet ad A. T, separatim ab hac.

Dno Card. MICHAELI LOGUE, *Archiep. Armacano.*

IV.

ABROGATIO PRAEFECTURARUM APOSTOLICARUM IN ORIENTE.

Decretum

Sacrae Congregationis de Propaganda Fide pro Negotiis Ritus Orientalis.

Excelsum apostolicorum virorum munus exigit, ut hi in excolendo agro Domini ambulent omnes cum consensu, paribusque animis; in pari causa ad labores incumbant. Siquidem vel inimicus homo eadem in agro serit zizania, vel improborum hominum malitia ipsos Missionarios vexat et oppugnat, vel subiti rerum casus in graves angustias ac difficultatum dumeta eosdem compellunt. Hinc patet quam utile atque adeo necessarium sit, ud iidem, praeliaturi cum vitiis et concupiscentiis hominum, cum inimicis Crucis Christi, uno veluti duce et auspice, prudenti zelo et caritate ducantur. Ita fiet ut facilius homines, pretioso Christi sanguine redemptos, at vel in tenebris infidelitatis sedentes,

vel in haeresi aut schismate tabescentes, in sanctae matris Ecclesiae sinum reducant, ad salutem nutriendos aeternam.

Porro Sanctissimus Dominus Noster Leo divina providentia PP. XIII, pro ea qua praestat sapientia maximaque sollicitudine omnium Ecclesiarum, praesertim orientalium literis motu proprio datis die 19 martii, 1896, aliquot praescriptionum hortationumque capitibus suae Constitutioni *Orientalium* veluti adiectis, iussit, quaedam per sacrum Consilium christiano nomini propagando constitui decreto proprio, quo nonnulla ad mentem Sanctitatis Suae immutentur de iuris ordine adhuc recepto circa rationem officiorum, quae *Delegatis Apostolicis* intercedant cum eis qui Missionibus per orientales praesunt regiones.

Quibus iussis sacra Congregatio libenter parens, haec declaranda ac decernenda censuit :

1. Apostolicarum Praefecturae Missionum apud orientales Ecclesias, intra fines alterius Missionis aut Dioecesis institutae, quae idcirco territorium separatum non habent, abrogantur, pleno tamen iure manentibus iam fundatis Missionibus ; et in praefectorum locum sufficientur *Superiores Missionum.*

2. Superior Generalis religiosi Ordinis, cui aliqua apostolica Missio credita est, Sacrae huic Congregationi proponet aliquem ex eodem Ordine alumnum, virtutibus apostolicis doctrinaque praestantem, quem idem sacrum Consilium tuto eidem Missioni, si ita in Domino iudicaverit, praeficiat, *Superioris* officio et nomine.

3. Patentes literae seu diplomata Sacrae Congregationis ad hunc ita designatum et promotum Superiorem Missionis, una cum apostolicis facultatibus, quas eadem sacra Congregatio eidem concedere censuerit, tradentur per Apostolicum Delegatum, in cuius legatione Missio ipsa instituta est.

4. Praeter Superiorem Missionis, nominabitur ab Ordinis religiosi summo Praeside *Superior regularis*, cuius onus et munus erit servare ac provehere assidua solertique vigilantia et cura regularem disciplinam Missionariorum proprii Ordinis ; item et Missionis negotia singulis pro cuiusque ingenii et corporis viribus committere, quae tamen is ne agat nisi

collatis cum Superiore Missionis consiliis, ut in eam una concedant provisionem, quam magis ad catholicae rei emolumentum conferre iudicaverint.

5. Si generali religiosi Ordinis Superiori visum fuerit, in quibusdam temporum, locorum et personarum adiunctis, utilius cumulare munus *Superioris Missionis* cum munere *Superioris regularis*, perficere id poterit, non tamen, sine sacrae Congregationis auctoritate et venia.

6. *Superioris Missionum* erit ordinaria christianarum administratio Communitatum, quae apostolicis Missionariorum laboribus ab infidelitate, ab haeresi vel a schismate ad veram fidem aut primum venerint, aut reversae fuerint; quousque tamen ad Episcopos seu Ordinarios proprii ritus remitti queant.—Ipsi etiam ius esto novas fundare stationes Missionum, collatis tamen prius cum *Apostolico Delegato* consiliis.—Eiusdem Superioris munus tandem sit statuere et peragere quidquid prudenter existimet meliori Missionum regimini profuturum.

7. Praecipuum *Delegati Apostolici* officium erit vigilare ut Missionarii nunquam ab incepto ferientur, sed assidue ac probe suo fungantur munere. Scilicet ut apostolico ritu villulas suae subditas Missioni continenter lustrent, infirmos in fide roborent, lapsos et devios in viam sulutis revocent: sic demum elaborent ad dominici agri ubertatem, ut omnes Christum lucrifaciant, suis militibus olim iustitiae coronam redditurum.—Curet praeterea Delegatus ut Missionarii perquam diligenter fideliterque Sanctae Sedis mandata et institutiones servent ac expleant.

8. Item Apostolicus Delegatus omnem dabit operam, ut ipse et Superior Missionis plene conveniant de sententiis et rebus agendis, quae ad Missionis administrationem et progressum attinent. Et ubi contingat, eos diversa sentire in gravioribus Missionis negotiis, Delegati Apostolici praevaleat iudicium, salva tamen Superiori Missionis facultate Sacram Congregationem adire rogatum, ut quod ipsa Missionis bono conducibilius existimet, faciendum decernat.

Haec porro omnia et singula Sanctissimo Domino Nostro Leoni XIII relata, auctoritate sua ipse firmavit, et contrariis

quibuscumque opportune derogavit, firmis ceterum aliis iuribus et officiis, quae locorum Ordinarios inter et Missionarios intercedunt.

Datum Romae ex Aedibus eiusdem sacrae Congreg. die 12 Septembris 1896.

M. *Card.* LEDOCHOWSKI, *Praef.*
ALOISIUS VECCIA, *Secret.*

E SACRA CONGREGATIONE RITUUM.

I.

LICENTIA MISSAM, INTEGRE SEDENS, PRIVATIM CELEBRARE.

BEATISSIME PATER,

Fr. Aegidius Sacerdos professus Ordinis Minorum Capuccinorum in Belgio Brugis commorans, ad Pedes S. V. humillime provolutus exponit, quod a pluribus iam mensibus nequit se pedibus sustinere ob infirmitatem. At magno animi affectu cupiens S. Missae sacrificium celebrare, enixe rogat ut Sanctitas Vestra dignetur ipsi concedere quod Missam sedens, non excepto Canonis et Consecrationis tempore, celebrare valeat; quemadmodum nonnullis ab Apostolica Sede indultum fuisse legitur.

Et Deus etc.

Sanctissimus Dominus Noster Leo Papa XIII, referente me infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, attentis expositis et praesertim commendationis officio tam Rmi Dni Episcopi Brugen. quam P. Procuratoris Generalis Ordinis Minorum Capulatorum, preces remisit prudenti arbitrio ipsius Revmi Ordinarii Brugensis, qui, praevio experimento num infirmus Orator Sacrum faciens a Canone usque ad consummationem, fulcro innixus, vel alicui Sacerdoti superpelliceo induto, stare possit; eidem nomine et auctoritate S. Sedis, de speciali gratia concedere valeat eiusmodi Missae celebrationem in privato tamen Oratorio, facta quoque potestate interdum extra Altare considendi, excepto Canone, uti supra. Si autem stare nequeat, idem Rmus Ordinarius, de specialissima gratia, permittat, ut

Orator integre sedens Sacrosanctum Missae Sacrificium privatim celebret, cum adsistentia alterius Sacerdotis superpelliceo induti · atque onerata super his omnibus conscientia P. Superioris, seu Custodis Coenobii, ubi degit Orator. Contrariis non obstantibus quibuscumque.

Die 27 aprilis 1896.

† Caj. *Card.* Aloisi-Masella, *S. R. C. Praef.*

L. ✠ S. A. Tripepi, *S. R. C. Secret.*

II.

CONCESSIO PRAELATIS ORATORIO GAUDENTIBUS, MISSAM DE REQUIE, IN IIS, SEMEL IN HEBDOMADA CELEBRANDI.

INDULTUM.

Die 8 Iunii 1896.

Sanctissimus Dominus Noster Leo Papa XIII, ad levamen animarum quae in Purgatorio detinentur, Sacrae Rituum Congregationi facultatem indulgere dignatus est, qua, singulis petentibus S. R. E. Cardinalibus, Episcopis, aliisque Praelatis, quibus, Oratorii privati privilegium de iure competit, permitti possit in eodem oratorio unica Missa privata de Requie, defunctis applicanda, infra Hebdomadam diebus non impeditis a Festo ritus duplicis, quod iure translationis pollet, a Dominicis aliisque Festis de praecepto servandis, necnon a Vigiliis, Ferris Octavisque privilegiatis; et servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 8 Iunii 1896.

Suprascriptum Indultum a Sacra Rituum Congregatione postulavit ac obtinuit N. N.

III.

ORD. MIN. S. FRANC. CAPUCCINORUM.

Circa Commemorationem S. Familiae in Ecclesiis Ipsi dicatis.

Viglebani e fundamentis nuper erecta est Ecclesia in honorem S. Familiae Jesu, Mariae, Joseph, rite benedicta et Hospitio Fratrum Minorum Capuccinorum adnexa. Exortis

nonnullis dubiis quoad commemorationes communes seu suffragia Sanctorum, R. P. Franciscus Maria a Bistagno, Ord. Min. S. Franc. Capuc., et ipsiusmet Ecclesiae atque Hospitii Superior, a S. Rit. Congregatione eorumdem dubiorum solutionem humillime flagitavit, nimirum:

I. Utrum in suffragiis Sanctorum, agenda sit commemoratio Sacrae Familiae Titularis Ecclesiae tantum benedictae et non consecratae?

II. Et quatenus affirmative ad primum, sunt-ne relinquendae Commemorationes de S. Maria et de S. Joseph?

III. Si negative ad secundum, commemoratio S. Familiae debet-ne praecedere istis commemorationibus?

Et S. eadem Rit. Congregatio, referente subscripto Secretario, re accurate perpensa, auditoque Voto Commissionis Liturgicae, rescribendum duxit:

Ad 1^{um} et 2^{um} Affirmative

Ad 3^{um} Provisum in praecedenti.

Atque ita rescripsit. Die 13 Nov. 1896.

† CAJ. *Card.* ALOISI-MASELLA, *S. R. C., Praef.*

D. PANICI, *S. R. C., Secret.*

L. ✠ S.

IV.

REVISIO SCRIPTORUM.

Beatificationis et Canonizationis Servi Dei Antonii Mariae Claret Archiepiscopi, Trajanopolitani Fundatoris Congregationis Missionariorum Filiorum Immaculati Cordis Mariae.

Scripta quae Servo Dei Antonio Mariae Claret attribuuntur, quaeque ex perquisitionibus rite peractis Sacrae Rituum Congregationi exhibita fuerunt, ut super iis revisio ad tramitem Decretorum institueretur, in sequenti elencho describuntur, videlicet:

(*Sequitur elenchus scriptorum Servi Dei, numero centum viginti trium voluminum, inter scripta typis edita et manuscripta*).

Instante autem R. P. Hieronymo Batllό, e Congregatione Missionariorum Immaculati Cordis Mariae, huiusce Causae Postulatore, quum Emus et Rmus Dnus Cardinalis Miecislaus Ledochowski, eiusdem Causae Ponens seu Relator, in Ordinariis Sacrae Rituum Congregationis Comitiis subsignata die ad Vaticanum habitis dubium proposuerit super praefatorum scriptorum revisione; Emi et Rmi Patres Sacris tuendis Ritibus Praepositi, omnibus accurate perpensis auditoque R. P. D. Augustino Caprara, Sanctae Fidei Promotore, rescribendum censuerunt; *Nihil obstare quominus ad ulteriora procedi possit, reservata tamen facultate Promotori Fidei opponendi si et quatenus de jure.*

Die 10 Decembris 1895.

Quibus omnibus SSmo Domino Nostro Leoni, Papae XIII, per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatis, Sanctitas Sua rescriptum Sacrae Congregationis ratum habuit et confirmavit, die duodecimo iisdem mense et anno.

† CAJ. *Card.* ALOISI-MASELLA, *S. R. C. Praef.*

A. TRIPEPI, *S. R. C. Secret.*

L. ✠ S.

V.

DECRETUM.

REVISIO SCRIPTORUM.

Beatificationis et Canonizationis Ven. Servae Dei Magdalenae Sophiae Barat, Fundatricis Societatis Sororum a Sacro Corde Jesu.

Scripta, quae Ven. Servae Dei Magdalenae Sophiae Barat attribuuntur, quaeque ex perquisitionibus rite peractis Sacrae Rituum Congregationi exhibita fuerunt, ut super iis revisio et examen ad tramitem Decretorum institueretur, in separato elencho describuntur. Quum vero infrascriptus Cardinalis Sacrae Rituum Congregationi Praefectus loco et vice Emi et Rmi Dni Cardinalis Raphaelis Monaco La Valletta Causae Relatoris, in ordinariis Sacrae ipsius Congregationis Comitiis subsignata die ad Vaticanum habitis, dubium dis-

cutiendum proposuerit super revisione peracta horum scriptorum; Emi et Rmi Patres Sacris tuendis Ritibus praepositi, omnibus mature perpensis et audito R. P. D. Gustavo Persiani Sanctae Fidei Promotoris munere fungente, rescribendum censuerunt: *Nihil obstare quominus ad ulteriora procedatur; sed scripta non edantur, inconsulta Congregatione, et ad mentem; reservata facultate Promotori Fidei opponendi, si et quatenus de iure.* Die 23 Iunii 1896.

Facta postmodum de his Sanctissimo Domino Nostro Leoni Papae XIII per meipsum subscriptum Cardinalem relatione, Sanctitas Sua Rescriptum Sacrae eiusdem Congregationis ratum habuit et confirmavit, die 7 Iulii eodem anno.

† CAJ. *Card.* ALOISI-MASELLA, *S. R. C. Praef.*

ALOISIUS TRIPEPI, *S. R. C. Secret.*

L. ✠ S.

E SACRA CONGREGATIONE STUDIORUM.

I.

FACULTAS JURIS CANONICI RITE ERIGITUR IN COLLEGIO S. THOMAE AQUINATIS DE URBE, ORD. PRAED.

Quum Rmus Magister Generalis Ordinis Praedicatorum Constitutiones conditas pro Facultate Iuris Canonici nuperrime instituta in Collegio Philosophico-Theologico Divi Thomae Aquinatis de Urbe exhibuerit, postulans ut Auctoritate Pontificia confirmarentur: Sacra Haec Studiorum Congregatio utendo facultatibus a Sanctissimo Domino Nostro Leone Papa XIII tributis, eas approbandas atque confirmandas censuit, prouti hoc decreto approbat atque confirmat. Quocirca praedictae Facultati Iuris Canonici uti liceat praefatis Constitutionibus huic Decreto adnexis, quarum exemplar in tabulario S. Congregationis asservatur, et frui quoque iuribus ac privilegiis quae in illis continentur, dummodo religiose serventur. Contrariis quibuscumque non obstantibus.

Datum Romae, die x mensis iulii MDCCCXCVI.

C. *Card.* MAZZELLA, *Praef.*

IOSEPH MAGNO, *a Secret.*

STATUTA PONTIFICIAE FACULTATIS JURIS CANONICI IN COLLEGIO SANCTI THOMAE AQUINATIS ROMAE SUB PATRUM ORDINIS PRAEDICATORUM REGIMINE ERECTAE.

CAPUT I.—*De Facultatis erectione et membris.*

I. Penes Collegium Sancti Thomae Aquinatis Romae sub Patrum Ordinis Praedicatorum regimine, auctoritate Pontificia erigitur et canonice instituitur Facultas Iuris Canonici cum privilegio apostolico gradus omnes academicos conferendi clericis, sive propriis sive externis qui eius scholas rite celebraverint.

II. Praeses Facultatis est Magister Ordinis Generalis pro tempore, cuius curis tota Facultas committitur: ipsi ius esto et munus, Professores eligere, alumnos recipere, conventus Facultatis convocare eisque praeesse, programmata studiorum et examinum adprobare, examinibus praeesse et suffragium ferre, diplomata graduum conferre omniaque denique providere, quae ad Facultatis decus et incrementum, nec non ad solidam alumnorum in disciplinis canonicis institutionem spectant.

III. Praesidis vices in omnibus suppleat Regens studiorum, iuxta Ordinis Constitutiones, pro tempore extans in Collegio Sancti Thomae: Ipse in Facultate canonica sicut in philosophica et theologica penes Collegium erectis manus Praefecti studiorum agat in omnibus quae alumnorum frequentiam et Professorum diligentiam respiciunt, et praesertim sedulo invigilet, ut quae de studiorum ratione in Statutis praescribuntur, fideliter executioni mandentur.

IV. Praeter Praesidem et studiorum Regentem, membra Facultatis sunt Professores et Doctores, a Generali selecti, cum iure suffragia ferendi de alumnorum scientia per examina ad gradus experienda.

V. Facultas in tutelam fidemque sese recipit Sancti Thomae Aquinatis, quem omnium studiorum Patronum Summus Pontifex Leo XIII scholis praeposuit, nec non Sancti Raymundi de Pennafort, cuius praeclara in scientia iuris canonici merita nedum Patrum Praedicatorum Ordo,

sed et omnes iam a saeculis per orbem praedicant iuris magistri.

In utriusque patroni festivis diebus, solemniis aderunt omnes alumni et Professores in Ecclesia Facultatis peragendis ; et scholae vacabunt.

CAPUT II.—*De Professoribus et de alumnorum receptione.*

VI. Enitendum est, ut ad Professoris munus non vocentur nisi qui Doctores sint in iure canonico, vel quos saltem ex Ordinis Constitutionibus certo constet, gradu Magistri et Doctoris condecoratos, idoneos esse ad disciplinas canonum edocendas. Eos Praeses eligit ex sui Ordinis Patribus, vel, si ei placuerit, ex Doctoribus externis.

VII. Pro institutionibus iuris publici ecclesiastici et privati et pro textu explanando, tres distincti nominentur Professores, quibus alii adiici poterunt, item a Praeside nominandi, qui eorum vices supplere possit, si morbo aut aliquo impedimento praepediti fuerint ad lectiones habendas.

VIII. Quum clerici Facultatis scholas celebrantes, cursuum triennio rite absoluto et examinum feliciter facto periculo, Doctores et Magistri renunciari iure debeant, enixe hortandi sunt Professores omnes, ut ampliori et profundiori, qua fieri poterit, ratione, materiae pertractentur et genuina in fontibus hauriatur doctrina, subsidio haud omisso melioris notae auctorum sive veterum sive recentiorum, qui solide et altius ius canonicum interpretati fuerint.

IX. Liber instituendus a Praefecto Studiorum est, in quo alumni omnes inscribi quotannis debent : eorumque adnotanda nomina et Dioeceses, nec non cursus, quem sequi quisque optet.

X. Nemo ad Facultatis cursus recipiatur, qui theologiae studia adhuc non absolverit.

XI. Qui studiis Institutionum in alia Universitate vel in aliquo Seminario, in quo constet eas rite tradi, vacaverit quin baccalaureatus gradum receperit, poterit in Facultatis secundum cursum recipi : sed districtum ab ea subeundum erit examen de universa materia Institutionum iuris publici et privati ut baccalaureatus gradum adipiscatur.

XII. Nulla dabitur dispensatio super obligatione scholas Facultatis celebrandi in secundo et tertio anno, quibus textus canonicus explicatur. Qui tamen licentiae gradum iam penes aliam Universitatem adeptus sit, poterit in tertium Facultatis cursum adscisci.

XIII. Schedula receptionis unicuique alumno danda est, in qua frequentia, diligentia et profectus adnotetur a Professoribus per bimestrem. De his accurata habebitur ratio, cum alumni ad examina erunt admittendi.

XIV. Elapso mense novembri nemo recipi ex alumnis poterit, nisi ex Generalis dispensatione, quae per probatas causas et Ordinarii proprii commendatione tantum concedi poterit, auditis studiorum Regente et Professoribus.

CAPUT III.—*De studiorum ratione.*

XV. Facultatis cursus triennio absolvuntur. Primo anno vacatur Institutionibus iuris ecclesiastici sive publici, sive privati, atque hic cursus, si oportere iudicabitur, institui etiam potest in tertio anno theologiae. Secundo et tertio anno explicatur textus canonicus.

XVI. In textu canonico per biennium explanando binae quotidie lectiones, mane et vespere, habendae sunt, quarum quaeque saltem ad integram horam protrahatur. Sed rerum pertractatio amplior prorsus et profundior a Professoribus fiat, prouti et natura exigit Facultatis, privilegio auctae gradus conferendi, et graduum ipsorum excellentia ac dignitas expostulat.

XVII. Optandum valde est ut subsidiaria et affinis iuri canonico cathedra penes Facultatem erigatur, in qua per proprium suum Institutorem praecipuae exponentur notiones et quaestiones selectae iuris civilis, huiusque cum iure canonico comparationes. Si haec cathedra instituatur, eius praelectionibus omnes aderunt alumni saltem per biennium.

XVIII. Exercitationes scholasticae, quas circulos vocant, aliquoties privatim in hebdomada, et aliquando per annum solemniter habeantur, quibus interesse omnes debent alumni; et uno ex Professoribus adstante et moderante; quaestiones

maioris momenti latino sermone defendantur et obiectiones solvantur methodo scholastica. De alumnorum ad huiusmodi circulos frequentia ratio etiam habebitur pro eorum ad examina admissione.

XIX. Quotannis typis edenda sunt programmata praelectionum et quaestionum, quae a professoribus per singulos cursus exponendae sunt: huiusmodi programmata a Praeside, collatis cum Regente studiorum et professoribus consiliis, revisenda et adprobanda sunt; et publice exponenda una cum Kalendario et horarum per singulas classes distributione.

CAPUT IV.—*De examinibus et de graduum collatione.*

XX. Praeter ordinarios Facultatis professores alios in iure Doctores, etiam de clero saeculari, si ei placuerit, seligendos, advocabit Magister Generalis ut una simul cum Facultatis Professoribus experimenta alumnorum faciant, qui ad gradus contendunt.

XXI. Praeter studiorum programmata etiam examinum theses vel tituli edendi typis erunt, ut alumnis, qui gradibus insigniri expostulant, palam fiant materiae, super quibus periculum scientiae erit peragendum.

XXII. Pro baccalaureatus gradu, theses proponantur saltem triginta, quae praecipua capita Institutionum continere debent. Eas omnes exponere et defendere paratus sit candidatus coram tribus Professoribus vel Doctoribus; examen ad semihoram saltem potrahatur.

XXIII. Pro licentiae gradu item sexaginta proponantur tituli materiae per annum traditae; ex gradibus argumenta examinis ad libitum capient tres Professores vel Doctores: experimentum saltem ad tres horae quadrantes protrahi debet.

XXIV. Ad doctoratus gradum obtinendum candidatus paratus sit omnes materias exponere ac defendere quae primo, secundo et tertio anno traditae sunt. Examen tamen pro laurea scriptum erit et orale. Ex centum thesibus et titulis tres sortiantur; ex quibus eliget quem maluerit candidatus, ut dissertationem latine conscribat sex horarum spatio absque libri vel scripti subsidio (corpus Iuris et Conc. Trid. et Vatic.

permittentur), in loco expresse designato, uno adstante Professore vel alio a Praeside deputando.

Dissertatio trium Doctorum iudicio subiicietur, quorum adprobatio pluralitate suffragiorum necessaria est ut candidatus ad orale experimentum admittatur.

Orale experimentum fiet coram quatuor saltem Doctoribus, quibus integrum erit quamlibet ex centum thesibus eligere, ita tamen ne singuli eamdem eligant. Ad horam integram saltem examen orale pro laurea protrahatur oportet. Qui pluralitatem votorum adeptus fuerit adprobatus censeatur.

XXV. Quibus experimentum male cesserit facultas fit post sex menses ad examen redeundi ; quod si tum etiam non probentur, spes alterius experimenti in posterum eis nulla sit.

XXVI. De peritia eorum, qui lauream aliosque gradus postulant, non remisse cognoscant Examinatores, ne huiusmodi experimenta ad simplicem speciem reducantur. Et de his conscientia oneratur sive examinatorum, sive Regentis studiorum, sive Praesidis ipsius.

XXVII. Nemini per saltum fas sit gradus adipisci, sed qui ad licentiam contendit, iam baccalaureatu ; qui ad lauream, licentiae gradu iam insignitus sit oportet.

XXVIII. Examinum superato periculo, diplomata pro singulis gradibus candidatis conferantur, quae, praeter Facultatis sigillum, Praesidis et Regentis Studiorum subscriptione muniri debent. Omnes tamen candidati professionem fidei prius emittant necesse est a Pio IV et IX praescriptam. Diplomata pro baccalaureatu et licentia privatim dari queunt ; laurae vero publice conferantur in Aula Facultatis solita apparata pompa.

XXIX. In diplomatibus expressa mentio fieri debet Privilegii Apostolici, cuius vi ex S. Sedis delegatione tres Facultatis gradus conferuntur.

CAPUT V.—*De Statutis interpretandis.*

XXX. Nemini fas sit hisce Statutis derogare absque venia S. Studiorum Congregationis. Rerum tamen substantia servata, Praesidi ius esto Statuta interpretare et declarare, nec

non cum difficultatibus componere, quae forti irrepere possint.

Datum Romae, die 10 iulii 1896.

C. *Card.* MAZZELLA, *Praef.*

IOSEPH MAGNO, *a Secretis.*

ORDINIS PRAEDICATORUM.

Quum Rmus Fr. Magister Generalis Ordinis Praedicatorum enixe rogaverit, ut Facultas Iuris Canonici, quam in Collegio Philosophico-Theologico Divi Thomae Aquinatis de Urbe nuper instituere statuit, Apostolicae auctoritatis munimine et privilegio conferendi gradus academicos clericis eius scholas rite celebrantibus cohonestetur; Sanctissimus Dominus Noster Leo Papa XIII in audientia diei XXVII mensis iunii preces benigne remisit S. Congregationi Studiorum cum facultatibus necessariis et opportunis, ut in perinsigni Divi Thomae Collegio, Facultas Iuris Canonici, quatenus ad normam ceterarum in Urbe existentium sit constituta, canonicae erectionis honore, et privilegio conferendi gradus academicos, iuxta vota, cumuletur.

Itaque quum iam rectae Facultatis institutioni per Statuta decreto huius S. Studiorum Congr. nuperrime adprobata, satis provisum fuisse nobis constet, utendo facultatibus a Sanctissimo Domino Nostro Leoni XIII tributis, eam canonice erigimus, atque decernimus, ut privilegio conferendi gradus academicos, aliisque iuribus ac praerogativis, quibus Instituta gaudent a S. Sede rite adprobata, uti ac frui valeat, servatis tamen Constitutionibus ab hac S. Congr. Studiorum confirmatis. Contrariis quibuscumque minime obstantibus.

Datum Romae, die 11 mensis iulii MDCCCXCVI.

C. *Card.* MAZELLA, *Praef.*

IOSEPH MAGNO, *a Secretis.*

E S. CONGREGATIONE INDULGENTIARUM.

QUANDONAM CRUCES, CORONAE ETC. JAM BENEDICTAE AMITTANT INDULGENTIAS, SI VENDANTUR.

Quamvis Haec S. Congtio Indulgentiis Sacrisque Reliquiis praeposita decreverit sub die 16 Iulii 1887 res indulgentiis

ditatas tradi debere fidelibus omnino gratis, ita ut, si aliquid quocumque titulo requiratur vel accipiatur, indulgentiae rebus adnexae amittantur; nihilominus ab Hac S. Congne humiliter petitur sequentium dubiorum solutio:

I. An amittant Indulgentias Cruces, Coronae, etc. si quis eas emens, ipsi venditori earum benedictionem nomine suo curandam committat, soluturus pretium expensasque transmissionis, in ipso actu, quo res illas iam benedictas sibi tradentur?

Et quatenus negative,

II. An amittant Indulgentias Cruces, Coronae, etc. si quis praevidens eas iam benedictas postulatum iri certa occasione, puta magni concursus fidelium, in antecessum benedicendas curet pro iis qui eas, restituto pretio expenso, petituri sint?

Sacra vero Congregatio Indulgentiis Sacrisque Reliquiis praeposita, audito etiam unius ex Consultoribus voto, sub die 10 Iulii 1896 relatis dubiis respondere mandavit:

Ad 1. *Negative.*—Ad 2. *Affirmative.*

Datum Romae ex Secret. eiusdem S. C. die et anno uti supra.

ANDREAS *Card.* STEINHUBER, *Praef.*

L. ✠ S. †ALEXANDER *Archiep.* NICOPOLIT. *Secret.*

E SECRETARIA STATUS.

GRATIAE IMPENETRENTUR A S. SEDE, NON PER TELEGRAPHUM, SED IN SCRIPTIS.

Monachii, die 5 Januarii 1892.

Illme ac Rme Domine. Ad nonnulla evitanda incommoda, quae hisce temporibus evenerunt, Emus Cardinalis a Secretis Status mihi in mandatis dedit, nomine Sanctitatis Suae, ut Amplitudini Tuae, sicut et aliis Ordinarius in Germania significarem, quod si quae gratiae seu dispensationes a SS. Congnibus Romanis, et ab aliis Ecclesiasticis Institutis impetrandae sint, eaedem, non per telegraphum, sed in scrip-

tis petantur. Hisce Amplitudini Tuae significatis, data occasione libenter utor, ut meae maximae observantiae sensus tibi ex corde tester.

Addictissimus Servus,
† ANTONIUS *Archiepus* CAESARENSIS.

Illmo ac Rmo Dno Dno ADULPHO FRITZEN, *Epo Argentinen.*

LITTERAE APOSTOLICAE.

SS. LAUDAT OPUS R. P. SALVATORIS BRANDI E SOCIETATE JESU DE ORDINATIONIBUS ANGLICANIS.

Dilecto Filio Salvatori Brandi e Societate Jesu, Romam.

LEO PP. XIII.

DILECTE FILI, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Lucubrationibus ceteris, quibus ad hanc diem in adserenda veritate Ecclesiaeque maiestate vindicanda ingenium studiumque tuum probasti, aliam opportune admodum addidisti nuper qua sententiam Nostram de anglicanis ordinationibus, argumentis ex historia sacraque theologia petitis, illustrare ac tueri elaboras. Pergratae plane Nobis acciderunt industriae tuae; quas eo maiori futuras utilitati novimus, quod libros a te conscriptos, in aliarum etiam gentium sermonem versos, edendos esse nunciasti. Consiliis laboribusque tuis benigne ut Deus obsecundet optamus. Ut vero paternae Nostrae dilectionis pignore solatioque ne careas, apostolicam tibi benedictionem amantissime in Domino impertimus.

Datum Romae apud S. Petrum, die xxii, ianuarii MDCCCXCVII, Pontificatus Nostri anno decimo onno.

LEO PP. XIII.

EX S. CONGREGATIONE INDULGENT ET SS. RELIQU.

DECRETUM.

Urbis et Orbis ex audientia SSmi die 2 Februarii 1897.

Iam diu apud Christifideles praesertim Italos ea in more est piarum laudum formula, cuius initium *Dio sia benedetto:* qui religionis actus, praeter quam per se optimus, etiam

opportune valet, quemadmodum initio institutus fuit, ad honorem compensandum divini Nominis rerumque sanctissimarum, tam multis quotidie impiis vocibus passim violatum. Proximis autem temporibus inductum est multis locis, Episcoporum concessu vel iussu, ut ea ipsa formula recitetur publice in ecclesia, sive ad benedictionem cum Venerabili Sacramento impertitam, sive post divini sacrificii celebrationem. Huiusmodi increbrescentem consuetudinem SSmus Dominus Noster Leo PP. XIII, non semel, data occasione, probavit et commendavit. Nuper vero, quo illam vehementius commendaret eoque amplius foveret, constituit, tum eidem formulae laudem interserere in sacratissimum Cor Iesu, tum augere munera sacrae indulgentiae, quibus ea donata est a Decessoribus suis sa. me. Pio VII et Pio IX. Alter enim die 23 Iulii 1801 concessit "indulgentiam unius anni pro qualibet vice laudes eas corde saltem contrito ac devote recitantibus." Alter vero, die 22 Martii 1847, "eam ipsam indulgentiam animabus quoque in Purgatorio detentis applicabilem esse declaravit;" tum etiam eodem anno, die 8 Augusti, indulsit "ut omnes utriusque sexus Christifideles semel saltem in die dictas laudes per integrum mensem recitantes, indulgentiam plenariam, una tantum cuiuslibet mensis die, uniuscuiusque arbitrio eligenda, dummodo vere poenitentes confessi ac sacra Communione refecti fuerint, et aliquam ecclesiam seu publicum oratorium visitaverint, ibique per aliquod temporis spatium iuxta mentem Sanctitatis Suae pias ad Deum preces effuderint, lucrari possint et valeant; facta insuper potestate ipsam etiam plenariam indulgentiam fidelibus pariter defunctis applicandi."

Itaque SSmus Dominus Noster, quod spectat ad contextum formulae earumdem laudum, statuit ut laudi quarto loco positae, scilicet *Benedetto il Nome di Gesù*, haec subiungatur, *Benedetto il suo sacratissimo Cuore.* Quod vero ad indulgentiam attinet, benigne tribuit ut, confirmatis indulgentiis partiali et plenaria supra commemoratis, duplicetur ipsa indulgentia partialis, quoties eaedem laudes publice devoteque (quocumque idiomate expressae sint) recitentur vel post divini sacrificii celebrationem vel ad benedictionem

cum Venerabili Sacramento; quae item indulgentia cedere in suffragium possit animabus piis Purgantibus.—Praesenti perpetuis futuris temporibus valituro, absque ulla Brevis expeditione.

Datum Romae ex Secretaria S. Congregationis Indulgentiis et SS. Reliquiis praepositae die 2 Februarii 1897.

FR. HIERONYMUS Ma. *Card.* GOTTI, *Praefectus.*

A. ARCHIEP. NICOPOLITAN, *Secretarius.*

Hic subiicitur integra laudum formula, de qua supra, in commodum eorum quibus non satis ea sit cognita :

Dio sia benedetto :
Benedetto il suo santo Nome:
Benedetto Gesù Cristo, vero Dio e vera Uomo :
Benedetto il Nome di Gesù:
Benedetto il suo sacratissimo Cuore:
Benedetto Gesù nel Santissimo Sacramento dell'Altare :
Benedetta la gran Madre di Dio Maria Santissima :
Benedetta la sua sante e immacolata Concezione :
Benedetto il nome di Maria Vergine e Madre:
Benedetto Iddio ne' suoi Angeli e ne' suoi Santi.

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. It will be readily understood that, as there are topics in Moral Theology which may not be discussed in public print, so there are reasons why we cannot undertake to conduct purely private, professional correspondence. Questions suitable for publication, when addressed to the editor, receive attention in due turn, unless they have been discussed in previous recent numbers of the REVIEW.

THE "SANATIO IN RADICE."

Qu. EDITOR AMERICAN ECCLESIASTICAL REVIEW:

REV. DEAR SIR:—In your REVIEW for current month, pp. 181 and 182, you give an answer to a practical difficulty with which nearly every Bishop in this country is frequently confronted. Your solution of the difficulty is very simple, if it is correct. You there assert that a marriage invalid on account of the impediment of *disparitas cultus* (the unbaptized party refusing to renew consent) may be healed *in radice*. I question the correctness of this assertion, and its practical application (if your statement is incorrect) may result in many marriages remaining null and void—certainly a very serious consequence. By an *a pari reasoning*, a marriage, invalid on account of the impediment of clandestinity, may also be healed *in radice*, one of the contracting parties refusing to go before the parish priest and renew his or her consent. But when some of our bishops, a few years ago, asked Rome for the power to apply the *sanatio in radice* to such cases, the request was refused, and the reason given was that the *sanatio in radice* implies the highest exercise of Pontifical authority, and the Holy See was not willing to extend it. I am satisfied that the Holy See does not give us in our extraordinary faculties the power to remove the impediment of disparitas cultus by the *sanatio in radice*, and as the matter is one of practical importance, the Holy office might be asked to pronounce upon it.

If your reasoning in the first paragraph of p. 182, supported by a quotation from the Canonist Deshayes, is correct, there can be no need of resorting to "the exercise of the highest Pontifical authority" by the application of the *sanatio in radice*. A dispensation from the impediment of *disparitas cultus* should suffice, if the Catholic party expressly renews consent and the consent of the unbaptized party must be assumed as continuous and unrevoked. But is this *assumed consent* sufficient, now, especially, since the present Holy Father, by his decree of February 15, 1892, has affirmed that "copula carnalis sponsalibus superveniens non amplius ex juris praesumptione conjugalis contractus censetur, nec pro legitimo matrimonis agnoscitur"?

Resp. As the dissent from our statement touches a grave as well as a practical question and is also supported by high authority, we deemed it advisable to obtain the judgment of a professional theologian, to whom we submitted the case, suppressing every indication of the source of the above criticism. The following is the answer we received:

DEAR FATHER:—In reply to your letter in which you kindly ask for my opinion in regard to the solution given in the REVIEW, (February number, pp. 181, 182), I beg to say that I agree entirely with the statement that in case of a marriage being *invalid* on account of the impediment of the *disparitas cultus*, the *sanatio in radice* may be obtained from our Bishops under the required conditions. Your learned critic has questioned the correctness of this affirmation. His reason is as follows: By an *a pari* reasoning, a marriage, in the States invalid on account of the impediment of clandestinity, may also be healed *in radice*, one of the contracting parties refusing to go before the parish priest and renew his or her consent. But when some of our Bishops, a few years ago, asked Rome for the power to apply the *sanatio in radice* to such cases, their request was refused, and the reason given was that the *sanatio in radice* implies the highest exercise of Pontifical authority, and the Holy See was not willing to extend it." To this I answer that even if there were a perfect parity between the two impediments, the fact that Rome has refused to apply the *sanatio in radice*

to one of them would never prove that this kind of dispensation, granted to our Bishops in a general way, could not be applied by them to the *disparitas cultus*. But here the learned critic will certainly say that his argument is not so much taken from the refusal as from the reason given by Rome. Rome says that "the *sanatio in radice* implies the highest exercise of Pontifical authority." Therefore it cannot be granted to our Bishops. This indeed proves too much and consequently proves nothing. It would prove that dispensations granted by the Pope alone could not be delegated by him to the Bishops. Moreover, why should we discuss whether a certain thing could be done or not, when we have before us the very fact that it has been done? The faculty N. 6, of the "Extraordinariae D," granted to our Bishops, runs thus: "Sanandi in radice matrimonia contracta, quando comperitur adfuisse impedimentum dirimens, super quo ex Apostolicae Sedis indulto dispensare ipse possit, magnumque fore incommodum requirendi a parte innoxia renovationem consensus, monita tamen parte conscia impedimenti de effectu hujus sanctionis."

Moreover do we not know that this very faculty which, as your learned critic states, was refused to our Bishops, was really delegated to Cardinal Caprara who, at the beginning of this century, was sent to France by Pope Pius VII, to settle there so many ecclesiastical questions? What, then, becomes of the assertion that the faculty of healing *in radice* implying the highest exercise of Pontifical authority, cannot be granted? But then we must find a reason why Rome refused to our Bishops this faculty. To this I answer *first*, that it is not necessary to our purpose to know such a reason: and *secondly*, that, as the power of healing *in radice* a marriage null and void on account of the impediment of clandestinity is certainly greater than the one required to heal a marriage invalid on account of the impediment of *disparitas cultus*, we should not wonder that Rome is not willing to have it generally extended. In fact, while the ordinary dispensation from the *disparitas cultus* is of daily occurrence in the ecclesiastical courts, we never hear of a

dispensation to marry clandestinely being granted. But what is the reason of this difference? Whence does it come? Are not both impediments *juris ecclesiastici?* Undoubtedly they are; but while the impediment of clandestinity does away with the appearance of a true marriage, the *disparitas cultus* on the contrary, does not work out, at least generally speaking, the same effect.

Let me explain this point a little more, and in so doing I hope to make it clear how different are those two inpediments.

The appearance of a true marriage—*species extrinseca veri matrimonii*, as theologians put it—is one of the necessary conditions for the granting of the *sanatio in radice*. In some cases this condition is absolutely required by the very nature of the contract, because when the marriage is openly invalid and perfectly known as such to the parties, there can be no real consent, and consequently the Pope himself could not heal in radice such marriages. The reason is given by Benedict XIV, who says that in those cases the very *radix matrimonii* would be wanting. But there are other cases in which the existence of the inpediment is not known to, or hardly suspected by, the contracting parties, and the most common opinion of theologians is that in these cases the above-mentioned condition is required only by a positive act of the Roman Pontiff. This being so, it becomes evident why a marriage invalid on account of the *disparitas cultus* may be more easily healed in radice than one made null and void on account of the impediment of clandestinity. In fact can we say that the marriage contracted by a Catholic and one unbaptized before a Protestant minister, for instance in Philadelphia, is so deprived of the appearance of a true marriage as the one contracted clandestinely by two Catholics, say in New Orleans or in any other place where the Decree *Tametsi* is duly promulgated, perfectly known and fully respected? Here, then, is the reason of the refusal given by Rome and consequently the "reasoning *a pari*" of your learned critic falls to the ground.

So far, dear Father, I have candidly given my opinion, and in doing so I am happy to say that I agree with the

REVIEW. But I cannot endorse the remaining portion of your solution, particularly the last three paragraphs on page 181, for if what you say in the *first one* be really required and sufficient there would be no need of the *sanatio in radice.* Again, what is stated in the next paragraph seems to admit that the *sanatio in radice* could be granted even where the unbaptized party is explicitly unwilling to agree to the usual promises and conditions required by the Church. But, above all, I cannot subscribe to what is stated in the last few lines of the solution. Why do you say "in most of our dioceses?" Was not the excommunication which is reserved enacted by the Third Plenary Council? Certainly it was. Consequently it exists not in *most*, but in *all* of our dioceses.

A. SABETTI, S. J.

Woodstock College.

DISPENSATION IN THE CASE OF A MIXED MARRIAGE.

Qu. Reverend and Dear Father: Your solution of a mixed marriage *casus* in the last issue of the ECCLESIASTICAL REVIEW (p. 181) does not commend itself to my judgment.

1.—The priest says: "Suppose that the marriage is valid, the non-Catholic party being baptized." It should have been added: "And the marriage having taken place in a country or state where the *Declaratio Benedictina* has been extended." If such a marriage had occurred in the ecclesiastical province of Santa Fé the mixed marriage would have been null and void. (III Plen. Council. Balt. C VII.)

2.—When a mixed marriage has been contracted outside the Church a dispensation must be obtained, not for its validity but for its legality. (Vide Decr. S. Prop. 1440 p. 537.)

3.—The usual promises must be made. If the non-Catholic refuses, the Bishop is to be consulted, and rules have been assigned by the S. Congregation as to how the Bishop should act in such cases.

4. You state "there is no reason for renewing the consent." There is no obligation; but there are reasons, in my opinion, why it should be advised: (*a*) the renewal of consent before the priest renders the compact more sacred and binding in the eyes of the parties; (*b*) it diminishes the scandal given by marrying out of the

Church, and serves as a salutary restraint, keeping others from imitating the example.

The renewal of consent is surely allowed. The rubrics prescribe such renewal at the celebration of a silver or golden jubilee of marriage.

N. N.

Resp. Our correspondent evidently understands by *mixed marriage* one between a Catholic and an unbaptized person only, while the REVIEW in this case speaks of a mixed marriage between baptized persons.

1. Hence, whilst the statement about the *Declaratio Benedictina* is by itself true (See Sabetti's Theologia Moralis, editio xii, n. 9 ii, qu. 3, p. 699) the addition suggested does not apply to our query which says explicitly "the non-Catholic party being baptized." Otherwise it would of course serve to restrict the case to a marriage which is *mixed* and *valid*.

2.—The Decree referred to in the *Collectanea*, n. 1440, states that when the parties to a mixed marriage, clandestinely contracted, repent, recourse is to be had to the Bishop, in order that due satisfaction may be made by the penitents for the violation of the law of the Church, "ut Ecclesiae, cujus sanctissima lex violata est, satisfiat." It is not required "as a ratification of the marriage by the Catholic Church." This point we supposed to have covered by stating that the penitent was to undo the scandal and injury of the previous act by every prudent and legitimate means.

3.—Of course, the usual promises are to be given, if it is possible; and lest that possibility be ignored or underestimated, the Bishop is to be consulted in each case of doubt. This we might have stated in our answer.

But a husband unwilling to agree to the usual conditions cannot be made to promise; and as for the penitent, she will, of course, have to use every "prudent and practicable remedy to undo the wrong done to her offspring and family," as we clearly said, thereby implying such promise on her part. Cannot the confessor absolve her, before she obtains her husband's promise to do what he refuses to do? If she is prepared to use "every prudent and practicable remedy to undo the wrong done by her," is she to be kept from the sacraments?

4.—As for renewing the consent, we doubt its advisability under the circumstances; for in the case such insistence might suggest that the marriage is not considered valid.

The renewal of the jubilee cannot, it seems to us, be adduced as analogous, since it is, and is fully understood to be, a mere formality.

We are glad to have this matter fully discussed, as there is a wide divergence not only of action, but of views regarding the obligation under which a priest is in all such cases. In the meantime, the rules laid down by the Ordinary of each diocese, and his solution of individual practical doubts, is the safe norm of action for pastors in different localities.

LEO XIII AND P. FELICI'S PRAYER.

There exists at Rome and in many other places a custom of reciting after Mass or during exposition of the Blessed Sacrament a series of short invocations—"Blessed be God! Blessed be His holy Name!" etc. It is said that the prayer was composed by the Jesuit, P. Felici, about a hundred years ago, for a sodality of sailors (*dei marinari*) in order to counteract the tendency to use the Holy Name in blasphemy. There is an Indulgence of one year attached to the recitation each time, and a Plenary Indulgence, under the usual conditions, for those who recite it daily for a month, both being applicable to the souls in Purgatory.

Leo XIII, who is very fond of this beautiful prayer, has just *added* to the received form an invocation in honor of the *Sacred Heart*, and *doubled* the partial indulgence for those who recite the prayer *publicly* (in any language) after Mass or during exposition of the Blessed Sacrament.

The prayer is here translated from the Italian in common use in the churches of Rome, and attached to the form of Decree. (See *Analecta*).

Blessed be God.
Blessed be His Holy Name.
Blessed be Jesus Christ, true God and true Man.
Blessed be the name of Jesus.
Blessed be His most Sacred Heart.

Blessed be Jesus in the most holy Sacrament of the Altar.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception.
Blessed be the name of Mary, Virgin and Mother.
Blessed be God in His Angels and in His Saints.

THE PERCENTAGE OF ALCOHOL IN ALTAR-WINES.

Want of space in the present number of the REVIEW prevents us from explaining in detail a recent Decree of the S. Congregation, which declares that wines to which grape-brandy has been added during the process of fermentation, for the purpose of preventing acidity, are *materia apta* for the celebration of the Holy Sacrifice, provided the alcoholic content of the wine, *after the addition* (*during fermentation*) *is made*, is not above 17 or 18 per cent. (The limit formerly was 12 per cent.)

When sugar is added to correct the grape juice before fermentation, it turns into alcohol. The amount of sugar which may be added without vitiating the wine, varies according to the natural strength of the wine, the kind of sugar, etc. The addition of 6 per cent. grape sugar does not seem to interfere with the purity of wine, which already contains between 20 and 30 per cent. saccharine substance.

Some wines *naturally* contain above 18 per cent. alcohol. These are always *materia apta* for Mass. The question as to the limit of alcoholic substance concerns *only* wines to which grape-brandy is *added* in order to keep them from souring or spoiling during transportation.

"PASTORALIA" AND THE "AMERICAN ECCLESIASTICAL REVIEW."

We make no apology for publishing the following extract from *Pastoralia*, an ecclesiastical monthly, published by Rev. W. M. Cunningham, London (England), for the use of the English Clergy. The writer (Rev. Ethelred L. Taunton, formerly editor of *St. Luke's Magazine*), introducing the question as to what periodical literature the English Clergy should select for their reading, points out the ECCLESIASTICAL

REVIEW in the following fashion, which honors alike the REVIEW and its readers.

"It is far above any other clerical Review, published in English, or, for the matter of that, in any language. It is thoroughly up to date, and gives us the best thoughts of minds, European as well as American. In the States, the Church is dealing with problems, which we in our turn will have to meet. We English clergy can learn much from our American brethren, and I daresay the benefit is reciprocal. Such an organ as the AMERICAN ECCLESIASTICAL REVIEW is becoming, will be useful in uniting the clergy of the English-speaking races more and more. The A. E. R. . . . is a prime favourite wherever it goes. My only reason for mentioning it is that I have found it a good thing, and want others to share in it. The REVIEW is in a flourishing condition, and is in no way dependent on its European circulation. It can afford to be the best thing in its line; and it succeeds."

CASUS MATRIMONIALIS.

Qu. "REV. DEAR SIR:—After various futile efforts to reconcile the opinions of many priests as to the teaching of Theology on the following case, it was agreed to refer it to the ECCLESIASTICAL REVIEW for solution.

"Caius and Caia, both infidels and *de jure habiles ad matrimonium contrahendum* contract marriage before a civil officer. After cohabitation for about two years Caius deserted Caia, alleging 'infidelitatem matrimonialem ex parte Caiae,' as the reason for so doing. A short time after the aforesaid separation the civil courts granted the prayer of Caius for absolute divorce on the above-named plea. Caia then married the man whom Caius named as co-respondent in the petition for divorce. Caius subsequently contracts, before an heretical minister, another so-called marriage with Bertha a Catholic. Bertha afterwards, moved with sorrow for her past career, wishes to return to communion with the Church, and Caius has signified his intention of becoming a member of the same. Hence it is asked:

"1.—Does the 'Paulinum privilegium' obtain in this case, in the answer due regard being had to the circumstances, motives and

persuasions which may have helped to determine such course on the part of Caius? By many, indeed, has it been asserted that the case of the Apostle is quite different from this.

"2.—(a), Is the '*Interpellatio infidelis*,' of which Theologians speak necessary for the *validity of* the subsequent marriage?

"(b). Should, according to the opinions of Theologians, the above be debatable ground in theory, do paragraphs 128 and 129 of the Third Plenary Council of Baltimore regulate the opinion to be followed by confessors within its jurisdiction?

"3.—If the 'Interpellatio infidelis' be necessary would, *in the light of the above legislation*, a refusal on the part of the infidel to become a Catholic be considered a verification of the *discessio* of which the Apostle speaks, 'Si infidelis discedit, discedat.'

"4.—What, if any, are the formalities to be observed in making this Interpellatio?"

Resp. Ad 1^m^ Quaes.—Caius, baptismo suscepto, et interpellatione inutiliter peracta, privilegio Paulino gaudet. Hoc privilegium tria requirit: 1. Ut matrimonium in infidelitate contractum validum sit (S. Off. 18 Maii 1892 ad Epum Sioux Falls). 2. Ut una pars baptismum suscipiat, altera in infidelitate manente. 3. Ut infidelis iniuste discedat a parte converso (S. Off. 5 Aug. 1759).

In casu proposito tria notata concurrunt. De validitate matrimonii in infidelitate contracti haud dubitandum, quia in specie affirmatur—*iure naturali habiles ad contrahendum matrimonium.* Secunda conditio supponatur oportet aliter esset irrisorium quaestionem proponere de privilegio Paulino. Dubium exurgit relate ad discessum infidelis, quia de facto Caia etiamsi vellet non posset cum Caio coniugalem instaurare vitam propter sententiam divortii a iudice latam: unde Caia non discedit iniuste, et propterea videtur non esse locum privilegio Apostoli in casu.

Haec dubitatio, quamvis specie gravis, re tamen talis non est. Verum procul dubio est discessum locum habere quando infidelis renuit habitare cum converso, saltem non sine contumelia Creatoris. Cap. 7, de Divortiis lib. IV Decr. Sed ex decretis S. Sedis quae pluries hac in re fuit requisita, colligitur discessum multiplicem esse, nempe *formalem*, *moralem*

et materialem. Discessus *materialis* locum habet quando pars infidelis vult converti, et cohabitare cum fideli, sed in facto non potest nec converti nec cohabitare cum converso, propter defectum libertatis. S. Officium die 8 Julii 1891 Vicario Apost. Nyanzen postulanti, utrum hoc in casu pars fidelis posset privilegio Paulino uti et aliam ducere uxorem, rescripsit: *Posse* secundas contrahere nuptias. Quapropter in casu impossibilitas Caiae redeundi ad Caium non implicat quin Caius privilegio Apostoli privetur.

Sacrae Congregationi de Propaganda Fide sequens casus fuit propositus. Titius infidelis, qui uxorem duxit infidelem, adulterium commisit: hac de causa separatio fuit iuste instituta. Postea Titius baptismum suscepit. S. Congreg. 30 Januarii 1807, instante Vicario Apost. Sutchuen, concessit Titio ius invocandi privilegium Paulinum, si uxor renueret cohabitare cum eo. At si Titius crimine adulterii reus gaudet privilegio Apostoli, a fortiori Caius innocens hoc gaudet privilegio contra mulierem infidelem crimine adulterii maculatam.

Neque quidquam prodest opponere sententiam divortii a iudice latam et subsequens civile matrimonium, vi cuius Caia ad priorem virum redire nequit. Nam hac in re responsum auctoritativum S. Officii existit. Episcopus Portlandensis, in casu dissolutionis matrimonii in infidelitate contracti, petiit si necessaria esset interpellatio "*ubi vir et mulier divortio solutus ad aliud matrimonium iam transivit, et non posset ad priorem sponsum redire, obstante lege civili.*" S. Officium 18 Iunii 1884 rescripsit:—*Neque divortium neque secundum matrimonium civile sunt sufficientia ad eximendum ab obligatione interpellationis.* Ex quo evidenter deducitur esse locum privilegio Paulino, etsi pars infidelis non possit, stante sententia iudicis civilis, vitam instaurare cum fideli, cui tamen inest onus interpellationis. Quapropter concludendum Caium, suscepto baptismo, interpellatione inutiliter peracta, ius habere privilegium Apostoli in sui favorem invocandi.

Ad 2^{m} Quaes. (a) Quidquid nonnulli affirment relate ad necessitatem interpellationis, certum in praxi est interpella-

tionem esse faciendam, nisi dispensatio legitimi Superioris interveniat, aliter matrimonium subsequens erit illicitum et invalidum. (S. Cong. de Prop. Fide 5 Martii, 1787—16 Martii, 1816:—S. Offic. 20 Junii, 1858). Et hoc firmatur a praxi S. Sedis, quae casu omissionis interpellationis mandat vel ut interpellatio post nuptias peragatur, vel ut matrimonium post conversionem initum sanetur in radice, indulta dispensatione ab interpellationibus, vel ut coniuges iu bona fide relinquantur: ita actum fuit a Gregorio XVI, 17 Januarii 1836:—a Pio. IX die 3 Junii, 1874:—et tandem a S. Officio 11 Septem., 1878, ad Vic. Ap. Coreae.

(b) Quaestiones, quibus valor matrimonii iam contracti in discrimen vocatur, attingunt forum externum; quapropter Confessarius, qui limites fori interni praetergredi non potest, oportet leges Concilii Baltim. III sequatur, quamvis theologi inter se discrepent. Ratio est quia matrimonium in foro externo non opinionibus theologorum, sed legibus a legitima Auctoritate latis regitur.

Ad 3^{m} Quaest—Affirmative in casu proposito, quia iuxta *capp. 4, 5 et 8 de Divortiis lib. IV Decr.*, Caia propter crimen adulterii amisit ius ad cohabitandum cum Caio: at ipsa posset iure hoc iterum gaudere si baptismum susciperet, quia iuxta rescriptum S. Cong. supra citatum *30 Januarii, 1807—macula praecedens per conversionem et baptismum sublata censenda est.* Quod si Caia interpellationi utrum velit converti, responderet se suscepturam baptismum sed nunquam cohabitaturam cum Caio, etiam hoc in casu Caius gauderet privileigo Paulino, dummodo susciperet baptismum et matrimonium legitime iniret cum Bertha ante conversionem Caiae. (S. off. 8 Julii, 1891, ad Vic. Ap. Nyanzen.)

Ad 4^{m} Quaes-Quamvis de jure divino nulla assignetur forma quoad interpellationem, tamen de jure ecclesiastico illa exigitur forma, qua certo constet in foro externo de interpellatione peracta et de discessu infidelis. (Bened. XIV de Syn XIII., c. 21, n. IV. Tenenda est forma iudicii summarii: Episcopus vel eius delegatus, ad instantiam fidelis, citabit infidelem ad mentem suam aperiendam, eique mandabit ut infra triginta dies declaret utrum velit converti, vel saltem

cohabitare cum fideli sine contumelia Creatoris. Ulterius in citatione significabit, se facultatem facturum parti fideli nuptias conciliandi cum Catholica, elapso inutiliter triginta dierum spatio. Formula citationis prostat apud Putzer, p. 179.

SACERDOS.

THE POPE'S POWER TO ALTER THE FORM OF A SACRAMENT.

Qu. A Protestant gentleman (apropos of your criticism of Dr. Mortimer's pamphlet) asked me: Whether or not the Church holds that the Pope or the Sacred Congregation has the power to alter or to add to the form of a Sacrament, so as to make said addition or alteration a requisite to the true administration of said Sacrament, under the plea that the form previously in use was not a sufficiently explicit interpretation of the intention of our Lord.

Resp. No authority can under any plea alter the form instituted by Christ, and necessarily sufficient to express His intention. For, according to the Catholic definition of a Sacrament, its institution by Christ belongs to its essence. This implies that Christ determined the necessary form and matter, in other words, that the form sufficiently expresses the intention of our Lord.

But since an act in itself definitely expressed by an interpretative form of word may receive additional force and wider interpretation from added signs or words, according to the intelligence, habits of thought and feeling, traditions (as in the case of converts from paganism), the Church as teacher and moral educator of all classes of men, may add such forms as seem apt to facilitate the interpretation and impress the lesson. And she may, like any authorized teacher, insist on the observance of such forms by those who recognize her teaching office. But she makes this distinction, that the Sacramental form, instituted by Christ, is *essential*, whilst her own addition is only *integral*, in the sense that *she requires* it for the easier apprehension among the faithful and for the sake of uniformity, and not because she regards the original form as *insufficiently explicit*.

THE FAITH OF KING CHARLES I. OF ENGLAND.

Qu. What is the consensus of Catholic historians regarding the faith of King Charles I. of England, whom the Anglicans hold, for the most part, to be a Saint, and honor as such in some of their churches? Is it true that Roman Catholics plotted against him?

Resp. There is historical evidence, which can hardly be questioned, to show that King Charles professed at the time of his death the faith of the Church of England. In this, I think, he should be allowed to have been sincere. But it seems futile to seek to establish a claim to canonization on the ground of a resigned and edifying death, which cannot undo the facts of his weakness and obstinacy as a ruler, so that injustice was thereby wrought, and which became tyranny in the minds of the ambitious men who formulated his death-sentence. We need not deny that among those who plotted against him there were men who professed the Catholic faith. The Church is not responsible for the misdeeds of those who claim her faith and sacraments.

S. ROSA A S. MARIA.

Patrona Principalior totius Americae.

In our last issue we mentioned the fact that in all the Mexican and South American "Officia" recently approved by the S. Congregation of Rites, St. Rose of Lima bears the title of *Patrona Americae.*

It was therefore to be assumed that at some time the S. Congregation had issued a Decree which authorized this special title. Through the industry of the learned and indefatigable editor of the *Pastoral-Blatt* the document has been found among the "Decreta authentica S. C. R.," published in the *Analecta Juris Pontificii, 1864–1866.*

We give the text of the

DECRETUM.

Americae et Indiarum.

Electionis et declarationis B. Rosae de S. Maria ordinis S. Dominici in universalem et principaliorem Patronam provinciarum et regnorum Americae et Indiarum.

Tametsi alias decreta apostolica universim prohibeant, ne usquam beati nondum ab ecclesia Romana canonizati assumantur publice in civitatum, regnorum locorumque patronos, SSmus D. N. Clemens IX specialiter et paterne respiciens ad merita catholicarum majestatum Caroli II. Hispaniarum Regis et serenissimae reginae viduae ejus genitricis, quibus universales ecclesias pro sua avita pietate afficiunt, et porro afficere pergunt, earumdum devotis instantiis benigne concedens, dispensando super omnibus decretis in contrarium facientibus, et etiam si requisita necessaria deessent pro valida electione annuit: et auctoritate Apostolica elegit ac declaravit Beatam *Rosam de Sancta Maria* virginem Limanam, ordinis S. Dominici, in principaliorem Patronam civitatis Regum et totius *Regni Peruani* cum omnibus praerogativis principalioribus patronis debitis, cum festo de praecepto in universo regno de patrona principaliori ab omnibus Christifidelibus utriusque sexus illic degentibus de praecepto servando, et sicut alia festa de praecepto celebrando cum missa et officio ab universo clero tam saeculari quam regulari de principaliori patrona juxta rubricas missalis et breviarii Romani inibi recitando et respective celebrando, non obstantibus constitutionibus apostolicis et decretis Congregationis Sacrorum Rituum, et dispositionibus sa. me. Urbani VIII ceterisque in contrarium facientibus quibuscunque.

Exinde SSmus Dñus. N. attendens, quod praedicta gloriosa Virgo Rosa a S. Maria, utpote in orbe novo genita, educata, tumulata, suo in coelis validissimo patrocinio peculiariter fovebit cives suos, et firmabit universas climatorum illorum regiones in fide Christi ibidem recens plantata inque salutifera unione et oboedientia S. Sedis Apostolicae Romanae, praedictam gratiam extendendo auctoritate apostolica eligit ac declarat memoratam *Beatam Rosam a S. Maria in universalem et principaliorem patronam omnium et singularum provinciarum, regnorum, insularum, regionum* TERRAE FIRMAE TOTIUS AMERICAE, *Philippinarum et Indiarum* cum eisdem praerogativis, officio, et missa, festo de prascepto, prout constituerat pro civitate Regum, totoque regno Peruano, dispensando in omnibus his, quae pro dicto civitatis Regum

et regni Peruani patronatu voluit dispensare, firmis simul remanentibus particularibus patronatibus, si qui sunt, pro aliqua, vel aliquibus civitatibus, aut locis praedictarum regionum alias legitime constitutis, et ita servari mandavit quibuscunque in contrarium non obstantibus. Die 3. Novembris, 1669.

(Cf. *Analecta Iuris Pontificii*, VIII ser. Romae, 1866.)

From this Decree the existence and purpose of which seem not to have been known to our Bishops, we are forced to draw two conclusions :

1. S. Rose is the *Patrona Principalis* of the *Terra firma Americae*, which extends from Cape Horn to Alaska. This includes the United States and Canada ; for the decree expressly speaks, not only of the then organized "regna et provincia," such as Peru, Chili, Brazil, Mexico, but also of the countries lying above, the vast uncivilized territories of the New World.

2. The feast of S. Rose is to be celebrated in the United States and Canada (as in Mexico, Central and South America) *cum omnibus praerogativis principalioribus patronis debitis*, *i. e.*, as a *duplex I^ae classis cum Octava et Credo per totam Octavam.*

F. G. H.

BOOK REVIEW.

DEMONSTRATION SCIENTIFIQUE DE L'EXISTENCE DE DIEU, par l'Abbé G. Fremont, D.D. Paris, Librairie Oudin, 10 Rue de Mézières, 1897. Pp. xxvi, 534; pr. 4 fr.

CHRETIEN OU AGNOSTIQUE, par l'Abbé L. Picard. Paris, Librairie Plon, 1896. Pp. xv, 587; pr. 7½ fr.

The traditional arguments for the existence of God have lost none of their inherent cogency. They are as true and as consequent now as when they were formulated by Aristotle two thousand years ago, or when more fully developed by St. Thomas Aquinas and the long line of post-medieval theologians and philosophers. Still from time to time they need restatement and adjustment to the prevailing conditions of human thought. Especially is this the case in our day. The ancient theistic arguments are all permeated by the concepts and principles of scholastic ontology and psychology and the prevailing lamentable ignorance, misinterpretation and contempt of these departments of philosophy make it practicably impossible for those arguments to reach the mind of the modern atheist or agnostic, who may nevertheless be on most other subjects fairly well informed.

Moreover, there is a feeling among many who admit and confess the existence of a Divine Being that the theistic proofs, if not invalid, have lost somewhat of their intrinsic force in the light of recent physical science. The theory of evolution, which is supposed to have broken down the barriers between the divisions of animate nature, is regarded as somehow bridging over the chasm between the mineral and the world of life, and as affording a rational explanation of the genesis of all things from the original fiery cloud, which in turn is supposed to contain in its marvellous possibilities not only the categories of all law, and design and differentiation from the simplest primal homogeneity of nebulae up to the most intricately complex heterogeneity of human consciousness and morality—to contain not only all this, but to hold in its inmost essence the very ultimate reason of its existence. In view of this double phenomenon,

the prevailing lack of a consistent metaphysic and the superstition of a false science, it is necessary that the arguments for the fundamental truths of religion should in these days be presented with the least possible explicit demands on a higher metaphysical sense and the strongest possible appeal to the physical.

Amongst recent works wrought in this spirit is the first of the two here presented to the reader. The point insisted on throughout all its pages is that which is expressed on the title pages—the scientific character of the demonstration for the Divine existence. This temper of the work is not to be gleaned from a glance at the table of contents. The skimming process might lead to the inference that the thought is outspun in a web of intangible metaphysics.

The discussion opens with a demonstration of the necessity for man to know the supreme purpose of life, and leads, through the arguments from motion, the cosmical organization, and the moral phenomena of conscience, to the demonstration of the existence of the infinite personality of God, and to the consequent falsity of pantheism. The necessity of the idea of God in a sound system of education is shown; the problem of evil in relation to Providence; the immortality of the soul as a justification of the divine perfections; the existence and nature of the future state of happiness; the scientific value of the testimony of the saints for the existence of God, and the value of the contrary testimony of Atheists; the telelogy of man in its bearing on social organization; the scientific character of Christian doctrine—to each of these themes is devoted a special conference. Surveying the list the reader may desire to know how such subjects lend themselves to a scientific demonstration. A difficulty in understanding a logical correlation of such kind presents itself only to those who are wont to look on science in the abused sense the term has been forced to assume by positivists who contract its extension to mathematical and purely experimental sciences, and thus cut it off from every branch of knowledge dealing with a metaphysical subject, such as philosophy, ethics, religion, jurisprudence, etc. Our author protests earnestly against this narrowed acceptation of the term. Science is a generic quality, and as such has no existence apart from this or that special science, or science of some determined category of objects. In this specialized sense it designates objectively any system of conclusions conversant with certain facts and demonstrated from certain and evident principles. The object matter of a science must be some group of certain *facts*—either external or internal to the

mind. The principles explain the reasons or causes, either constitutive or effective of or final to the facts. The author contends that the fundamental truths of religion, especially the existence of God and the immortality of the soul, are subject matter for strict scientific demonstration. The entire series of conferences makes good this contention, though it is brought out with unique strength in the concluding discourse. An illustration of his close adherence to verifiable facts might just as well be taken from the first discourse, nay, the better so, because it at first sight would seem to invite much abstruse and *à priori* speculation. His object here is to demonstrate that man cannot be true to his intelligence unless he know the supreme purpose of life. He starts by laying down two facts: first, that "the various classes of thinking men are reducible to two: materialists that is and spiritualists. The former believe that the whole destiny of man is limited by the cradle and the grave. The latter are convinced that our destiny transcends the present life, that

'Tout commence ici-bas, et tout finit ailleurs.'"

The second fact is that materialism and spiritualism are at one as to another fact, viz., that man is endowed with intelligence. But what in the light of verifiable facts is that intelligence? Three such facts afford the proximate basis for a demonstration that the human intellect is a faculty of penetration into the reality and to some degree into the nature, as distinguished against the mere phenomena, of things; a faculty, too, of reasoning which distinguishes it from its analogue, the so-called brute intelligence. These facts are the use of fire, articulate language and progress. We need not here follow the author's analysis of these data.

"Human intelligence remains without direction unless it be fixed on the final purpose of life. But without direction it falls below and denies itself." This abstract truth the authors brings home by such apposite illustrations that it assumes the appearance of an empirical statement.

Again, indifference as to our final destiny is physically impossible. We are constantly under the influence of "three great realities, which, in spite of ourselves, stimulate us to consider the all-important question." These are nature, society and conscience. Having established this position again in the light of concrete facts, he confronts first the counter objection of positivists. "Doubtless, they say, man should have a great interest in knowing his true destiny, but that surpasses his powers and the range of his empiri-

cal knowledge. We are adrift on a dark sea without oars or sails, as Littré said. In the positivist state of things the human mind, recognizing the impossibility of attaining any absolute knowledge, abandons the search for the origin and destiny of the universe. Let us content ourselves, then, with journeying on towards the grave without caring to know whether or not there be a life beyond" (p. 25.) "Since", the author replies, "positivists desire only facts—and in this demand they are justified—I remark at once that their objection places them in contradiction to the movement and attitude of the human mind before and since the advent of Christianity. This statement the author substantiates by an appeal to the verified data of history. For the rest, positivism in its negation of the knowability of final causes est si peu satisfaisant pour ses propres fondateurs, que nous avons vu Littré lui-même se préoccuper exclusivement, sur son lit de mort, d'un problème qu'il regardait comme indifferent; tant sur ce point capital l'esprit humain reprend ses droits, dès qu'on essaye vainement de l'en depouiller." (p. 29.) The Kantian scepticism next takes the field. How can man solve the problem of his destiny if certitude be impossible of attainment? The author shows by facts the self-contradiction involved in this position, and answers at some length the subsumption that certitude as to our origin and end, since these are said not to fall under experience, and therefore to transcend our knowledge, is unattainable. He distinguishes facts of experience into those that are external and those that are internal to the person. Of both some are within our power to reproduce, others not so. The latter category can, of course, be known only on the one hand by memory for the intra-personal, and by history for the extra-personal facts. Memory, however, and history, under given conditions, are sources and criteria of genuine certitude. It is the purpose of the remaining series of conferences to prove that the natural solution of the problem of human destiny by spiritualism (taken in its philosophical meaning) and the supernatural solution by Catholic Christianity, have as a basis an assemblage of *facts* belonging to the two categories, external and internal; that this dual solution is deduced from genuinely certain facts which constitute the subject matter of psychology, metaphysics and history; and that for this reason Spiritualism in general, and Catholic Christianity in particular, vindicate, and ought to vindicate, to themselves—or rather itself, for they are in reality, at least ultimately, but one—the honor of being eminently scientific.

This brief outline of the trend of the author's thought in a question inviting high speculation will suffice to indicate the temper of his discussion—his insistance on a close adherence to facts, and his claim on a rigorously scientific method.

Much, of course, of the difficulty in an argument of this kind consists in getting the agnostic opponent to admit given phenomena as facts. Facts are often very complex objects, especially those of consciousness and morality, and the agnostic has an easy way of either denying them outright and maintaining that he has no experience of such, or explaining them away by heredity, subjective association, etc. The immediate inference from all this is, it is plain, that an adequate refutation of agnosticism, if such be possible at all, must begin with a critique of the principles, sources and validity of knowledge, must run through psychology into pure metaphysics and thus upward into theology. We say, if such a refutation be possible. Objectively, in the abstract, it is of course possible. Concretely, in the individual, it is very doubtful. Agnosticism is essentially a disease, subjected in the mind, but rooted in the will, the sentient emotions, and the moral side of the individual. Generally it is begotten of sensuality or pride or both, and on one or other or both of these unruled passions it lives and thrives. In the agnostic consciousness there are all manner of hiding places unknown to the outside world. He who would win such a mind to the truth must bring to the task more than logic, more than science, more than books. Still logic, and science, and books are means which under a higher power are helpful; and of such means we know of few, if any, more apt than these conferences of the Abbé Fremont.

Pass we now to the second work at hand—Christian or Agnostic, by the Abbé Picard. It covers somewhat the same ground as the preceding, whose limits, however, it considerably surpasses. The point of view, moreover, and method are different. The author here has in view the youth coming forth from the secular college and confronting the world of science and religion. "At the age when the young man begins to reflect he is fatally drawn towards doubt. He sees the divisions of minds on the great human problems. He has been told and he sees that very intelligent men are anti-christians and even atheists. The laws of his country having no concern about religion seem indifferent to those great problems. . . A fierce war is waging in the name of science not only against Christianity, but against every religious idea. Whilst a child the

authority of parent and teacher sufficed to preserve him. But the older he grows, the more he reflects, the more is he beset by doubt. . . . He reads, he questions. Science answers him that she alone holds the promises, that she suffices to solve all his perplexities. Men whose names resound throughout the world of intellect tell him that 'God is an antiquated word' (Renan); that 'life in all its stages is a mere evolution of matter, man but a more perfect animal' (Darwin); that 'liberty is an illusion, the soul a word summarizing our intellectual powers' (Taine); that 'the supernatural is an idle and ridiculous question, a future life a dream, Christianity a delusion, an imposture' (Strauss); that 'science is the religion of the future,' and with it the education of the mind is to be remade; that Christians are simpletons, antichristians alone are scientific, etc." Such the language that greets the young man in the name of science. To him thus beset, and perplexed by contradictory guides, the priestly heart of the Abbé Picard goes out. He would draw the youth to a calm consideration of the great problems of origin, and destiny, "certain de lui demontrer que c'est par une incomprehensible illusion que la science a pu espérer trancher les seules questions qui nous interessent: D'ou venous-nous? Où allons-nous? Nue somnes-nous? La vie a-t-elle un sens?"

Such the author's purpose. He has accordingly dedicated his book *a la jeunesse*. Let us say, however, at once, that its matter and method alike appeal as much, and perhaps more to ripest minds.

The work falls into two divisions. The first, under the caption Spiritualism, is philosophical; the second, Christianity, is theological in subject and principle. In the first book (pp. 1–218), the author shows that physical science, whose triumphs within its proper sphere he delights to extoll, gives no solution to the riddles of existence (ch. I); that Spiritualism (taken here in its philosophical meaning as distinguished against materialism) alone affords a final explanation of the origin of matter, life, and man (ch. II.); that it alone offers a satisfying doctrine as to the attributes of God and His relation to the unwise. (Chap. III). With the succeeding chapters open out a number of questions treated with marked originality. The teaching of Kant, with proper modifications of course, is uniquely brought into service to show the true genesis of liberty and duty—according to the well-known postulates: "Duty postulates liberty and a future life, and liberty with a future life postulates God." The author explains the epigram, and unfolds its logical content. (Ch. IV.) The concluding chapter of this part contains a refutation

of the leading adversaries of spiritualism, viz., scepticism, positivism, pantheism, and materialism.

The second and the larger book (221-587) entitled Christianity, follows in a general way the main lines of the Demonstratio Christiana, familiar to the student of Apologetics. The life of our Lord; the authenticity of the documents on which it rests; the interpretation of these documents; the resurrection of Christ; and the impossibility under which infidelity labors of explaining the genesis of Christian faith; the Church; the Churches; Christian dogma—each of these subjects comes up in order for treatment.

On the whole, the temper of the work is somewhat more highly metaphysical and à priori than is relished by the agnostic. But the author has written mainly for youth in whom scepticism and positivism have not as yet dried up the sense of the abstract and supermaterial. Moreover, he proves himself throughout as familiar with the facts and theories of true science as with the unwarranted assumptions and deductions which the enemies of spiritualism and Christianity would palm off as scientific demonstration. Besides this he has drawn to his service the best forces of the literary world. Philosophers, theologians, historians, orators, artists, poets—from far and near in space and time—lend their thoughts and words to his explanations. Possibly to the less emotional Saxon temperament the style may seem at times somewhat oratorical, but the intrinsic defense and rebuttal are never, as far as we have seen, thereby thught, the weakened. A priest is often called upon to recommend a book that may be helpful to a soul that has lapsed from faith or to one that has never followed its kindly light. The Chrétien ou Agnostique will prove a welcome addition to the list—not too large—of works of this kind. F. P. S

CARMINA SACRA S. ALPHONSI MARIAE DE LIGORIO. Latine versa a P. Francisco Xaverio Reuss, C.SS.R.—Romae: A. Pace Phil. Cuggiani. 1896. pp. 271.

The sons of St. Alphonsus in America are almost wholly devoted to missionary work among the middle classes, whilst in Europe many of them are active in the literary field, representing every branch of Catholic culture. In this fact we recognize the two-fold genius of the holy founder of the Redemptorist Order, who not only breathed a new spirit of missionary zeal into the clergy of

his time, but exercised considerable influence upon the scholastic activity of the Italian people by chastening its literary models and elevating its aspirations. Cardinal Capecelatro, in the second volume of his *Vita di S. Alfonso*, has aptly pointed out this peculiar merit of the saint which entitles him to the gratitude of Italy; and other writers, like P. Mario Palladino and "Candido Romano," have recently called attention to the superior merit of the poems of St. Alphonsus. The themes are not, as might be assumed, exclusively devotional, although the *Canzoncine Spirituali*, of which the Neapolitans are so fond, form the larger part of the collection; and there is, indeed, in all of the poems that breath of the eternal which suggests the *divine afflatus* as the more or less direct source of true poetic expression. A good instance of this is the poem on the tomb of Alexander the Great, beginning:

Ecco dove finisce ogni grandezza,
Ogni pompa di terra, ogni belezza.

But the lovers of Christian verse and the truest poetic beauty will enjoy most the hymns to the Blessed Sacrament, to the Holy Child (*A Gesù Bambino*), to the Madonna, under many titles; to St. Joseph, speaking to the Holy Child; St. Aloysius; St. Teresa.

If these poems are full of sweetness in the Italian, they are hardly less so in the Latin version which P. Reuss has made of them. Nor can the apology contained in the Dedicatory lines

"Quos Alphonse pater, subinde plectro
Gaudebas italo sonare versus,
Hos (ignosce mihi!) rudi minervâ
Aptavi fidibus parum latinis—"

blind us to the true grace of the translation, which thoroughly satisfies the requirements of classic taste whilst they enrich Catholic hymnody with a most desirable fund of devotional hymns. Many of these, as here rendered into Latin, lend themselves readily to the rythmic melodies of the Church—possessing that exquisite touch of affectionate invocation which distinguishes the medieval writers of Latin verse. Note, for example, the refrain to the hymn entitled "Mariae nostrae Matri."

Quam pulchra tu Maria!
Quam pura, quam benigna!
Hac tu benignitate
Evincis una cunctas,
Quae claruēre, matres.

It is a signal indication of the merit of this Latin translation that Leo XIII, himself poet of superior order, should have honored P. Reuss with a personal letter in which he expresses his gratification at the work done.

Many priests will be glad to have these poems and, if we may venture the suggestion, an English translation, aside of the Latin, would aid much in popularizing the sweet piety as well as the poetry of the Saint.

LA CONDANNA DELLE ORDINAZIONI ANGLICANE. Studio storico teologico. Salvatore M. Brandi, S.J.—Roma: Direzione della Civilta Cattolica. 1897. Pp. 80.

In view of the translation of P. S. M. Brandi's masterly articles on Anglican Orders, which will be concluded in the next issue of the REVIEW, it is needless to do more than mention the fact of their separate publication in book-form. They are sufficiently important to find translations in the different modern languages, and will also appear as a separate publication in English, revised from our translation. The Holy Father has recognized the signal service done by P. Brandi, in a special Brief of which we publish the Latin text in this number of our *Analecta*. We take this opportunity of recommending to those who are sufficiently familiar with the Italian language, the reading of the *Civiltà Cattolica*, a magazine which continually furnishes the best weapons in the modern warfare of religion against false science and the distortions of history.

LEPROSY AND THE CHARITY OF THE CHURCH. By Rev. L. W. Mullane. Chicago and New York.—D. N. McBride & Co. 1896. pp 155.

We have here a double story—one of pain and woe, the other of apostolic charity and self-sacrifice. The author traces the history of leprosy in ancient and mediæval times; tells of its prevalence to-day both in this country and abroad; explains the nature of the dread disease as viewed by modern medicine, and cites competent authority to show that the possibility of the scourge spreading in our own midst is not to be thought lightly of.

The second part of the book speaks of the Church's solicitude from the beginning for the leper-stricken, and describes what is now

being done for their alleviation by the little bands of apostolic priests and religious women in the Sandwich Islands, Trinidad, Canada, Iceland, Japan, Madagascar, South America, India and Louisiana, in all of which places there are leper settlements.

In these days, when noble ideals of self-sacrifice are giving way more and more to the realism of matter and pleasure, it is well that the story of these actual heroes and heroines of the Cross should be told to the world. Herein lies the merit of this booklet. Besides this, it might not unaptly be used for spiritual reading by priest and religious. In the lives of these apostles and martyrs of charity one cannot mistake the true standard of priestliness and genuine spirituality.

OUTLINES OF THE LIFE OF OUR LORD. By the Rev. Francis E. Gigot, S. S. Part II. From the beginning of Our Lord's Public Ministry to the Ascension.— St. John's Boston Ecclesiastical Seminary, Brighton, Mass. 1897. Pp. 91-220. Price 75 cents each part.

This is the continuation of the "Life of Our Lord," on which we favorably commented some time ago in the REVIEW. The topics are critically collated in the order of their occurrence, and with reference to the Gospel narrative. Father Gigot has carefully noted the recent literature on this subject, is brief and clear in his statements, and makes a safe guide to the historical student of the Life of our Lord. There is a good general index and a map of Jerusalem, corrected by the author, which brings it in harmony with the latest measurements of the Palestina Society. We understand that the work can be obtained through any of the Sulpitian Seminaries, Baltimore, Boston, or Yonkers, as well as from the Boston booksellers, Flynn and Mahony, or Noonan.

OUR ALMA MATER. St. Ignatius College, Riverview, Sydney. 1896. Pp. 48.

The Catholic Church is doing excellent work in Australia, where the missionary conditions are very like those of the greater part of the United States. The Jesuit Fathers are, as usual everywhere, in the foreground of intellectual activity. The Riverview College at Sidney, is finely equipped in the style of modern universities.

"Our Alma Mater" as a College-journal shows this in its illustrated reports; but these reports, of themselves, would be no guide to a safe conclusion of efficiency (considering that paper is patient and impressionable at the will of printers), if there were not also in the pages of the periodical that infallible indication of a refining influence which works upon the manly youth and stamps in turn his utterances and doings, his tastes and his aspirations. The fine *esprit de corps* which marks the letters of old alumni to their former teachers can be nothing else but an outcome of the *esprit* of the college which formed it. "St. Ignatius" is a good augury for the future influence of Catholic society in Australia.

BOOKS RECEIVED.

THOUGHTS FOR ALL TIMES. By the Rt. Rev. Mgr. John S. Vaughan, author of "Life After Death," etc. Published by Roxburghe Press, Westminster. Pp. 385.

THREE DAUGHTERS OF THE UNITED KINGDOM. By Mrs. Innes Browne.—Burns & Oates, Ltd: London. Benziger Bros.: New York, Cincinnati, Chicago. Pp. 412. Pr. $1.90.

FLORA, THE ROMAN MARTYR. Third edition.—London: Burns & Oates, Ltd. New York, Cincinnati, Chicago: Benziger Bros. Pp. 496. Pr. $1.60.

SAINT BENEDICT. An historical discourse on his life, by the Rt. Rev. Abbot Tosti, of the Benedictine Cassinese congregation. Translated from the Italian, with the author's special permission, by the Very Rev. William Romuald Woods, O.S.B., of St. Michael's Priory, Belmont. Publishers: Kegan Paul, Trench, Trübner & Co., Ltd., London. Benziger Bros., New York, Cincinnati, Chicago. 1896. Pp. 257. Pr. $2.75.

THE PHILOSOPHY OF LITERATURE. By Condé B. Pallen, Ph.D., LL.D. Published by B. Herder, St. Louis. 1897. Pr. 75 cents.

CHRÉTIEN OU AGNOSTIQUE. À la Jeunesse. Par l'abbé Louis Picard.—Paris: Librairie Plon E. Plon. Nourrit et Cie. 1896. Pp. 590.

ÉNERGIE ET LIBERTÉ. Par Mgr. Elie Méric.—Paris: Ancienne Maison Ch: Douniol Pierre Téqui, 29 rue de Tournon. 1897. Pp. 404.

COCHEM'S LIFE OF CHRIST. Adopted by Bonaventure Hammer, O.S.F., with illustrations.—New York, Cincinnati, Chicago: Benziger Bros. 1897. Pp. 314. Pr. $1.25

LA CONDANNA DELLE ORDINAZIONI ANGLICANE. Studio Storico Teologico. Seconda edizione con ritocchi e giunte. Salvatori M. Brandi, S.J., Roma. 1897. Direzione ed Amministrazione della Civiltà Cattolica. Via pi Rippetta 246. Quarto. Pp. 80.

THE LIFE OF FATHER CHARLES PERRAUD. By Augustin Largent, Priest of the Oratory, Professor of Apologetics at Paris. Translated from the French with the author's sanction; with an introduction by His Eminence James Cardinal Gibbons, Archbishop of Baltimore. New York: The Cathedral Library Association. 1897. Pp. 97.

ONTOLOGIA METAPHYSICA GENERALIS. Auctore P. Carlo Delmas, S.J., Philosophiae professore. Cum Superiorum facultate. Parisiis: Victor Retaux, via Bonaparte 82. 1896. Pp. 882.

OUTLINES OF THE LIFE OF OUR LORD. By the Rev Francis E. Gigot, S.S. Part II. From the beginning of our Lord's Public Ministry up to the Ascension. St. John's Boston Ecclesiastical Seminary, Brighton, Mass. 1897. Pp. 90–220.

LA RETRAITE DU SACRÉ—COEUR. Par le Révérend Pére Dehon, Supérieur Général des Prêtres du S—C. de Jesus. H. & L. Casterman. Tournai. Pp. 409.

PENNSYLVANIA COLONY AND COMMONWEALTH. By Sydney George Fisher, author of "The Making of Pennsylvania." Philadelphia: Henry T. Coates & Co. 1897. Pp. 442.

LA PLUS ANCIENNE DANSE MACABRE, ou Klingenthal à Bâle. R. P. J.—J. Berthier, des Frère Prêcheurs. Paris; P. Lethielleux, Libraire—Éditeur, 10 rue Cassette. Pp. 97. Pr. 3 francs, 50.

L'ELECTION PAPALE. Ouvrage orné de gravures et de plans, suivi d'un Tableau Chronologique des Papes et des Conclaves. Par Lucius Lector. Paris: P. Lethielleux, Libraire—Éditeur, 10 rue Cassette. Pp. 356. Pr. 3 francs, 50.

PHILOSOPHIE DE SAINT THOMAS, LA NATURE HUMAINE. Par M. J. Gardair, Professeur libre de Philosophie, à la faculté des Lettres de Paris, à la Sorbonne. Paris: Lethielleux, libraire—Éditeur, 10 rue Cassette. Pp. 416. Pr. 3 francs, 50.

LES PENSÉES DE PASCAL, reproduites d'après le texte autographe, disposées selon le plan primitif, et suivies des Opuscules. Edition philosophique et critique, Enrichie de notes et précédée d'un *Essai Sur L'Apologetique de Pascal*, par A. Guthlin, Ancien Vicaire Général et Chanoine d'Orleans. Paris: P. Lethielleux, Libraire—Éditeur. 10 rue Cassette. Pp. 507. Pr. 4 francs.

CURSUS SCRIPTURAE SACRAE. Auctoribus R. Cornely, I. Knabenbauer, Fr. De Hummelauer, aliisque Soc. Jesu presbyteris. S. P. Leo XIII, ut Sanctitati suae Opus hoc dedicaretur, benigne concessit. Commentariorum in Nov: Test: Pars II: In Libros Didacticos I Epistola ad Romanos. Parisiis: Sumptibus P. Lethielleux, Editoris, 10, via dicta "Cassette," 10. Pp. 806. Pr. 14 francs.